THE MISSIONARY HERALD

Pacific School of Religion Berkeley, Calif.

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JULY 1930

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OUR JULY ISSUE

In this number we pay tribute to Miss Alice M. Kyle, for thirty-two years connected with the Woman's Board of Missions, first as Field Secretary, then as Editorial Secretary, and Editor of *Life and Light for Women.* We also print one of her poems which has been inspiration and help for many of her devoted friends.

Frank Rawlinson, D.D., whose article describes the industrial situation in China, and who argues that economic betterment is part of the Christian Church's service to her people, is editor of the English monthly magazine, *The Chinese Recorder,* is editor of *The China Christian Yearbook,* and author of books and pamphlets on Chinese questions.

John J. Banninga, D.D., is one of the most prominent leaders in the unique negotiations between the Church of England, the Wesleyans, and the United Church of South India, leading to the church union he explains. He has been Moderator of the United Church of South India and is Principal of the United Theological Seminary in Pasumalai, South India.

Mrs. Isabel Brown Rose devotes a chapter of "Diana Drew's Diary" to Mr. Manilal Parekh, the Christian patriot, now in America. One chapter describes a drought and the amusingly sudden manner of its breaking up.

Our new Children's Secretary, Miss Mildred C. Widber, who enters upon her duties July first, is introduced to our readers by her portrait and an account of her previous experiences in Maine and Illinois.

Six of our newly appointed missionaries are also introduced by their portraits and an account of their commissioning services given by Miss Uline. Next month we plan to present a group picture of the new appointees who attended the candidate conference in Hartford and Boston.

THE BOOKSHELF is unusually full of books this month, eight of them about India. This will be of interest to mission study classes. Ten other books are briefly reviewed as well. Please note on page 285 the announcement of a new feature in the MISSIONARY HERALD which will begin in the August issue.

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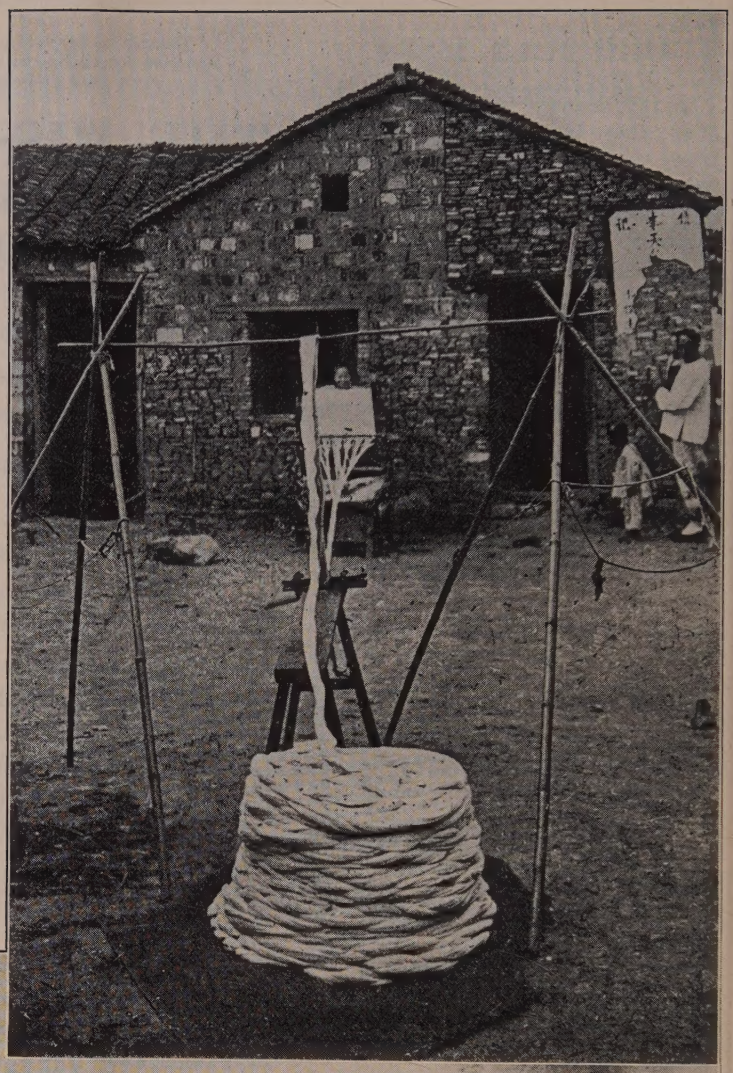
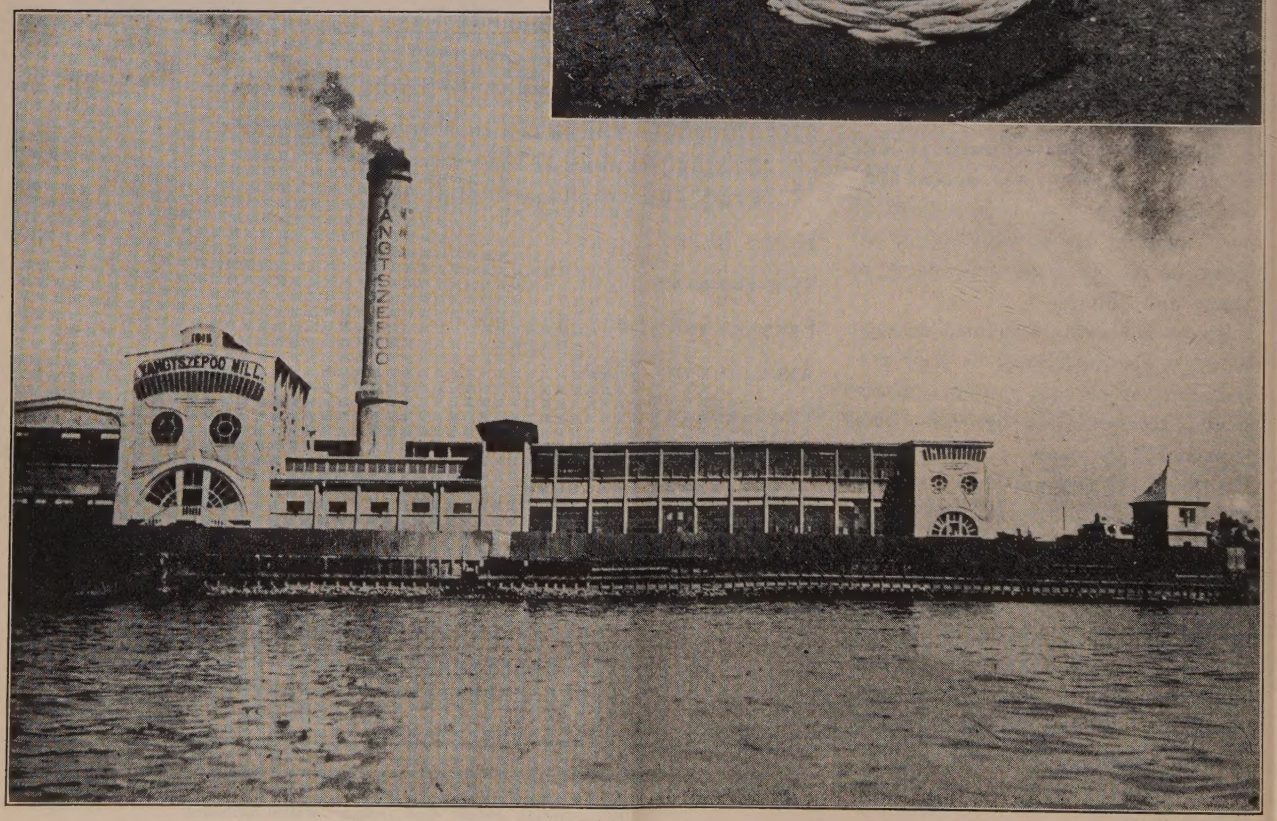
CONTRASTS IN INDUSTRIAL CHINA

OLD AND NEW TEXTILE FACTORIES IN CHINA

Above: A primitive cotton mill in China. The threads are being separated preparatory to weaving "nankeen cloth."

Below: A modern cotton mill in Shanghai. It has 45,000 spindles weaving cotton under the management and control of English capitalists.





THE CHINESE CHURCH AND CHINA'S ECONOMIC WELFARE

By FRANK RAWLINSON

MODERN industry began in China with the establishment of the first Chinese cotton mills in 1879. Forty-three years later, sailors, firemen, stewards and all other workers on ships in Hongkong Harbor, struck and tied up 250,000 tons of shipping for about a month. The first is the starting point of China's industrial revolution; the second, the first articulate sign of her modern labor movement.

GROWTH OF MODERN INDUSTRY AND LABOR UNIONS

Both movements have grown rapidly. In 1925, reports the Chinese Textile Association, there were 118 cotton mills, of which fifty-eight per cent were Chinese; of the 3,414,061 spindles involved, fifty-five per cent were Chinese. In 1929, however, it was estimated that in the whole of China, Chinese mills are about twice as numerous as Japanese, though the Japanese, mainly in Shanghai, have invested about twice as much money in this industry as the Chinese. These facts indicate the direct effort of the Chinese during forty-six years to make one modern industry domestic. The labor movement, however, has grown more rapidly and in less time than modern industry. This is because it includes China's domestic handicraft workers and farmers as well as employers in modern industries. The labor problem as such is, therefore, much more extensive than its connection with modern industries alone.

"In 1927," says Mr. Gideon Chen, formerly Industrial Secretary of the National Christian Council of China, "laborers in China, possessing nothing except hardship and poverty, shook the world." Some statistics will explicate this statement. A survey of Canton, early in 1927, disclosed two hundred labor unions. In 180 of these there were 290,620 laborers, more than half of the 485,268 workers in the industries and trades involved. Peasants also organized with almost electric speed. In May, 1926, the second meeting of the Kwangtung Provincial Farmer's Union registered 600,000 members in forty-nine counties; and in the summer of 1927 it was reported that the Provincial Peasant's Union of Hupeh had three million members in fifty-eight county branches.

Neither of these movements is yet nation wide. The rapid development of the labor movements was due in large part to their utilization and promotion by revolutionary political interests. They got out of hand, however. Therefore, in 1928 their erstwhile sponsors turned against them and suppressed them. In 1929 the National Government issued laws aiming to regulate them. They have not yet regained their former momentum: though both movements have come to stay!

MECHANIZATION OF INDUSTRY

Industrial development in China, as such, everybody wants. The rapid increase in the importation of foreign machinery proves this point. In 1927 the value of foreign machinery imported was about $3,022,500; eight years later it was $10,225,093, an increase of about three hundred and thirty-eight per cent. The Chinese are, of course, the main buyers; no small part of them being owners of small shop industries. Furthermore, the desire to advance China's economic welfare is predominant in the recent programs of the National Government. Its outstanding importance shows through this incident. An elaborate mausoleum has been erected in Nanking to Dr. Sun Yat Sen. It has three gateways. Over each is put one of his "Three Principles," the *central* one being dedicated to the "Livelihood of the People," which means, of course, mainly their economic welfare.

All the above aims at the mechanization or industrialization of China. This aspect of China's economic revolution is still in the vanguard of national planning. Though it includes indirectly mass welfare, yet the needs of the laborers and peasants have been allowed to slip into the background of national attention: improvement of their life conditions is desired somewhat less by those interested in profits as such than by themselves. That is, perhaps, human; but it is not Christian! The situation, however, can be temporary only. Laborers and peasants have a new awareness of their wants that will burst through the present suppression of their urge to meet them. Some Chinese aver, indeed, that in these overlooked and suppressed desires of the laborers and peasants there is fuel for another revolutionary bonfire; and that, until they are met more adequately, the Revolution cannot be looked on as completed.

THE IMPACT OF WESTERN STANDARDS

The impact of western economic standards upon Chinese labor has augmented its resentment against its own. The standards of Christian institutions and missionaries, both of which are usually on a

MASS MEETING OF SOLDIER WORKERS, SHANGHAI

higher level than those of the masses whom they serve, has added momentum to this resentment. Christianity thus has its part in the modern influences which stir the masses in China to seek economic betterment.

In consequence, some Christian leaders have long recognized that the Church must help mould and meet these desires for economic betterment which, through its international ramifications, the Church has helped arouse. For about two decades, therefore, Christians have sought, in special ways, to uphold and promote ideals of industrial and economic justice in China.

EFFORTS OF THE NATIONAL CHRISTIAN COUNCIL

These efforts became nationally vocal at the National Christian Conference of 1922 in an elaborate report on industrial and economic problems in China and the adoption therein of three recommendations for immediate application—prohibition of the employment of children under twelve years of age, provision for one day's rest in seven and the safeguarding of the health of workers.

In the meantime the Revolution has brought into power a "young" government that has in principle adopted home industrial ideals as significant and inclusive as any heretofore advocated by Christians. This is, to no small extent, due to the presence in the Government of Christians like Dr. H. H. Kung, Minister of Commerce, Industry and Labor and a Congregationalist, and Mr. M. T. Tchou, formerly an industrial secretary in the Y.M.C.A. Dr. Kung's Ministry has, for instance, formulated a factory law (expected to be promulgated in the near future) which, among other things, includes the *sharing of profits* by workers, a minimum wage based upon cost of living, and factory councils composed of employers and employees.

As a consequence, both Government and Christian leaders are now faced with the necessity of making their ideals work! In this connection the National Christian Council of China, in which is vested leadership in Christian industrial effort, faces at the moment two major difficulties. First, the Chinese Church by and large has little understanding of or conviction about its relation or obligation to China's industrial and economic needs. At this point the National Government is somewhat ahead of the Church as a whole. Second, a large proportion of industrial and social workers, who have served Christian organizations in recent years, have left them for other lines of work or to serve other than church organizations. That many of these erstwhile workers in and for the Church are now serving China outside its boundaries is cause for encouragement. But inasmuch as the challenge to the Church to make its industrial and social ideals work is more urgent than ever before, Christians dare not complacently assume that they can leave others to attend to the needs of peasants and laborers while they concentrate on the meeting of spiritual needs.

WHAT SHOULD THE CHURCH DO?

What then should the Church in China do in the face of these desperate laborers and peasants and the advocacy by the Chinese Government of some of the industrial ideals Christians have long urged? Only a brief answer is possible.

Evidently the Church must coöperate, in every way possible, with those agencies in China which are seeking to meet these urgent industrial and economic mass needs. The Church faces the necessity of such coöperation at two points in particular. First, on every hand the Church is weighed down with the clamant economic needs of its own members and workers. In one city, for instance, the Church quite properly opposed the making of paper "spirit money," which is burnt for the benefit of the dead. But since some of its members had made their money in this socially futile industry, the Church was faced with the difficulty of finding a substitute industry therefor.

Then, second, Chinese Christians are engaged in both modern industry and domestic handicrafts. The Church must coöperate with national and local Christian organizations working for industrial reform, therefore, both to meet the needs of those within as well as those without its ranks. Economic problems unite the life of the Church with that of its community.

ECONOMIC BETTERMENT PART OF THE CHURCH'S SERVICE TO CHINA

Some labor leaders assume that the Church cannot help China's workers or is indifferent to their needs. Such can hardly be expected to be interested in its message and may, as in some places they have already done, look on the Church, at the worst, as an enemy and, at the best, as a dead drag on their purpose. Others, however, are urging the Church to reassume leadership in this regard and "make its dreams come true." But this actualization of Christian ideals cannot take place until the whole Church has a driving conviction thereon! Marshal Feng Yu-Hsiang said sometime since that twenty-five years ago the Y.M.C.A. and the Church were ahead of the Chinese people; but they have ceased to move forward: the Chinese people are now ahead of them. This remark refers mainly to economic and social reconstruction. To regain its lost leadership the Church must, therefore, strike out on new lines. This necessitates an intensified education of Chinese Christians along industrial as well as other reform lines.

The education of the Chinese Church as a whole in regard to its obligations anent industrial betterment centers in the problem of securing a trained leadership therefor. Upon this need, therefore, must Christian social organizations, national or local, concentrate.

SOME PROBLEMS

Here are some of the problems which these leaders must be trained to tackle. They must gather, correlate, and interpret the *facts* in regard to China's life needs. Then they must find concrete solutions *adapted to China*. I have heard during recent months, for instance, of three proposals by Christian workers to help lighten the crushing economic burden of peasants. One proposes rural factories that might furnish employment when ordinary farm work slacks off. Others suggest supplementary home industries that might profitably utilize the idle time of men and women in rural districts. Still others look to colonization as a solution.

Then there are the ideals of 1922. What can be done further to reduce or eliminate child labor? What about women in modern industry? Many industries have been started by missionaries which aim to better the economic condition of the few Chinese affected thereby. Should this be done more widely? How far is it true, as is sometimes asserted, that the *paid* Christian workers in the Church can live up to Christian ethics, while its members must live by environmental ethics which are often un-Christian? Such a question implies that the Church must help create the economic conditions under which its ethics are workable as well as tell people that to accept its religion necessitates living up to its ethics.

Many claim that self-support in the Chinese Church will remain impossible until the economic productivity of its members is increased. Whose duty is it, if not that of the Church, to help increase the economic productivity of its members? At this point China's mass problem of economic betterment is inextricably mixed with a specific Church problem. The two cannot be solved apart.

Literally the doorway of the Church is cluttered by such enigmas. To make the Gospel meaningful Christians must help clear them away.

STRIKES

Labor is slowly realizing its organizational power in China. Strikes are constantly occurring, 1,232 of them from 1918 to 1926. The new laws made by the Government aim to check this movement by making conciliation and arbitration legally necessary and by reducing the opening for strikes to a minimum. Trade Unions are still growing numerically.

Unfortunately all too few of China's workers know their actual needs as over against their unchecked desires, and know less as to how to use their organizations effectively without resort to force or to strikes which injure everybody concerned. Is the group—now somewhat suppressed—which believes and advocates that only class warfare can win for labor its rights, to be left to stir these desperate workers to further and more disastrous strife? Or can Chinese labor be educated as to both its needs and obligations so that it may win economic betterment without bloodshed? These are no idle questions! To organize the Provincial Farmer's Union on Labor Day, 1925, cost 500 lives and ten leaders.

WOMAN'S LABOR PARADE IN SHANGHAI

Later, in connection with the suppression of Communists in Kiangsu, who were, it was assumed, identical with the labor organizations, a ruthless slaughter took place. Christianity must contribute towards heading off this class war by helping set up interclass coöperation.

Of course, trying to cut roads through such issues involves blasting through mountainous difficulties! But inasmuch as the Communists and the Revolutionary radicals, on the one hand, and the anti-Communists and anti-revolutionists, on the other, have both attacked and criticized Christianity and the Church, it is evident that Christians are in a position to consider sympathetically and impartially the claims of both sides.

CHRISTIANITY A MOUNTAIN-MOVING FAITH

"But why should Christianity try to move such mountains? Has it not enough to do in promoting true religion?" No! The genius of Christianity is a mountain-moving faith! By dodging such mountains the Church will be rated as socially ineffective, and its spiritual message discounted. By helping to scale or cut them the Church will, it is true, meet criticism: but it will also be able thereby to demonstrate that the spirit of Christ does not allow his followers to be satisfied with fattening the soul, at the same time leaving the body to shrivel through malnutrition. The Church must, therefore, help satisfy China's hungry stomach as well as her hungry soul!

To attempt the above task involves the production of literature both to educate the Chinese Church itself, and make available to those inside and outside its ranks the Christian principles which should be applied to any particular situation together with methods of meeting the particular problems embedded therein. Such literature must set forth Christian industrial and economic ideals and show how to actualize them!

All the above is part of the *modern* Christian problem in China. The early missionaries of the present period of Christian effort therein thought little about it. The modern Chinese Church can only dodge it by slipping into individualistic quietism or pietism, neither of which will strike fire in the heart of a people striving with determination to renew their nation!

HOW CAN WESTERN ECONOMIC STRENGTH HELP CHINA?

The Western Christians are comparatively rich; Chinese Christians are usually poverty-stricken. This and their still weak conviction anent their industrial and economic obligations makes it difficult to finance completely in China the Christian industrial program as sketched above. Here, therefore, is one point at which Western Christian economic strength may help the Chinese Church learn and do its duty. It should be used to help create the professional leadership and the lay conviction that will swing the Chinese Church into line with its modern social problems, of which industrial betterment is far from being the least.

It is difficult to help solve China's industrial and economic problems. It is, of course, easy to give China charity. But this the Chinese do not want. They want help in solving the problem of meeting their needs and doing their duty. Only a Church that actually leads in the betterment of all life can win the awakening heart of China.

In Honan, Chinese officials are serving for forty dollars a month! Some of them find happiness in this sacrificial political service. Chinese university students have sometimes become ricksha pullers in order to win this class to organize along Communistic lines to better their conditions. To win such sacrificial spirits, the Church must lead in sacrifice for economic as well as spiritual ends. This call to help China towards industrial and economic betterment is one that means sacrifice of Christian brawn and brain in perspiring effort! To this call, as well as to others, the Chinese Church must respond adventurously!

Sun Yat Sen's Tomb at Nanking

"A BILLION POTENTIAL CUSTOMERS"

UNDER this title the American Mail Line of Seattle is issuing a series of booklets designed to stimulate trade with the great peoples of the Far East. Volume Two has come to our desk. It makes interesting reading — if for no other reason than that it shows in contrast what we Christians ought to be doing and yet are not doing. It reveals the vision and business acumen of wide-awake promoters of commerce on both sides of the Pacific and doubtless stirs the imagination of many to attempt great things for GOLD and to expect great things of GOLD in international co-operative undertakings.

According to these writers, great lands like China are tremendously potential nowadays both as customers and as salesmen. Our well known friend H. H. K'ung, Minister of Industry, Commerce, and Labor in the National Government of China, strikes a responsive chord in the mind of many American business men when he points out that "with the success achieved in political reforms the Chinese people are aroused to exert themselves to improve their economic conditions," and when he says that "an enterprising spirit is manifested everywhere, far-sighted business men and captains of industry entertaining a bright and prosperous outlook for the future of China's trade, and the foreign market for China's product looming larger and larger in their imagination."

Julean Arnold of Peiping, the American Commercial Attaché to China, also gives it as his judgment that China is "now at the inception of a great modern economic advancement," and "will require large sums of imported capital and great quantities of foreign machinery and other equipment to assist in building up the country along modern economic lines."

Japanese and Filipinos as well as Americans in the Far East hold out similar assurance in the booklet referred to above. To them apparently the great economic changes in Asia have come to stay, and it is quite evident that they, too, are looking forward to a vast, magnificent Pan-Pacific trade and are desirous of drawing American business groups into this great movement of helping Asia come into her own along industrial and economic lines.

Back of all this, of course, is an appreciation of the potentialities of those Eastern peoples and a confidence that American business interests of the right sort can help in a way most necessary and welcome. Nor do the military and political changes seem to make any fundamental difference in this estimate.

Perhaps Clifton Pease of the American Mail Line best voices this faith when he says: "Hidden in Asiatic brains and in the skill of Asiatic fingers there are unknown possibilities which, given proper encouragement, will add to the world's physical,

mental and spiritual well being — those possibilities must be made realities."

If Dr. K'ung and other business leaders of America and Asia see "A Billion Potential Customers" in a vast Pan-Pacific trade, where is the Church of God that it does not see a BILLION POTENTIAL CHRIST-MEN in that part of the world? How is it that we do not act with the same statesmanlike grasp of the possibilities of the Asiatic and his new life purpose as "Big Business" does? Why cannot we feel the same challenge of the new day in Asia?

The American business man shakes hands with the new commercial leaders of Asia and shares with them his machines and money, while they on their part share with him an ever increasing trade of manufactured articles. By showing the right spirit of coöperation and obeying the best laws of good business he gets a return that is as "paying" to him as it is to his colleagues beyond the seas. He invests his money in what he considers a productive enterprise and is on the whole satisfied with his returns, while we sit by wondering if they need us there any longer, whether we have the "right to impose our faith" upon them, or whether we have anything worth exporting after all.

Oh, friends — followers of Him Who reveals a universal Father — can't we feel the shame of the thing? Can't we get a new vision in the light of what these tradesmen see and speak and act upon, and get back to the task that God and our better nature calls us to? We must not desert our partners in the indigenous churches in Asia. They are pathetically small and weak and will need us for a long time to come. We must not forget either that we are co-workers with the living God Himself who wants us where He is, right out there in Asia among a Billion Potential Christ-men!

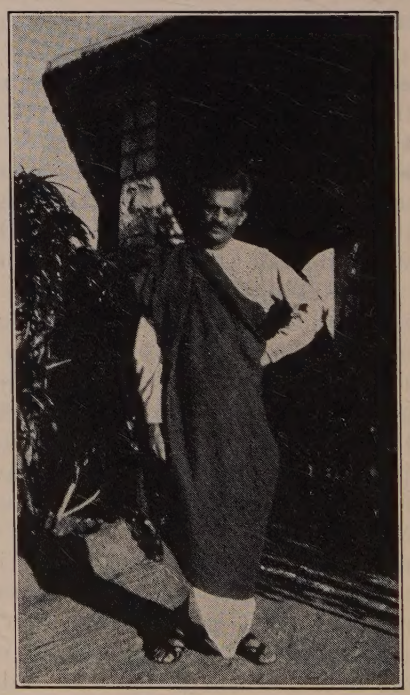
DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

XXI

WE have had an unusual guest with us this past week—Mr. Manilal Parekh. He is a Jain by birth, and although a Christian now by baptism, he is in many ways rather a Christian Jain than a Jain Christian.

The Jains have much in common with the Buddhists. It is extraordinary that their founder Mahavira lived just a little earlier than Buddha, and that there should have arisen in India almost simultaneously these two reform movements which were destined to develop into two distinct religions. The word "Jain" (pronounced "jyne") means a conquering saint, and their moral code is admirable—to refrain from injury to life, and to practice truth, honesty, chastity, and freedom from worldly desire. The four virtues are liberty, gentleness, pity, and penance, and the three restraints are government of the tongue, mind, and person. Whereas Buddhism attained a greater prominence, but eventually almost died out of India proper, the Jains have continued as a small but influential community. As it works out in everyday life, most Jains observe caste and obey the Hindu rules on ceremonialism, purification, and marriage. They follow the tenets of the sanctity of animal life, the worship of deified saints, and the practice of the five-fold virtues of self-culture, self-control, truthfulness, honesty, and kindness.



Manilal Parekh

Mr. Parekh stepped from orthodox Jainism first of all into the Brahmo-Samaj, of which he became an ordained minister. I am much interested in this Brahmo-Samaj—this "God-society," an Indian unitarianism which has suffered much from internal schisms and from external opposition and misunderstanding, but which is surely a very noble form of eclecticism. The founder, Ram Mohun Roy, and his friends, the two Tagores, wished it to be "a house of universal prayer, open to all men without distinction of color, caste, nation, and religion." A later leader, Keshub Chunder Sen, became so Christian that he introduced a Blessed Sacrament of rice and water parallel to the Lord's Supper of bread and wine. Then he actually took baptism and roused the intellectual world with his appeal: "O Europe, sectarian and sensual, return to its scabbard the sword of thy narrow-minded faith. Enter, let us be one in Christ. All that is fair and beauteous, the forbearance of Hindu Asia, the keen truth of Islam, the charity of Buddhism, all that is holy in Christ."

Mr. Parekh had a tremendous struggle before taking his second step—from the Brahmo-Samaj into the fold of Christ; for he wanted to be a good Jain and a good Brahmo-samajist and a good Christian all in one. The stumbling block was baptism. Mr. Parekh (rightly, I think) deplores the cutting off of a convert from his family and community, the ostracism, and the loneliness. (This, by the way, is the strongest argument for mass movements. For instance, a whole village or a certain section of a village determines to be baptized together. Some of its members may know little about Christianity, but they stick together and present a united front to the Hinduism about them, trusting that everybody will get properly converted *after* baptism! This of course means that in a mass movement there is usually a mass of half-Christians who may turn renegade later on. But it does avoid the heart-breaking isolation of the convert who is the only person in his community who "goes and does it.") He finally felt that he *must* be baptized, although it was some time before his wife followed his example. To her a Christian was a person who must eat meat and eggs, which are taboo to all good Jains. We were most careful to have neither of these commodities, in visible or invisible form, on our table during Mr. Parekh's visit.

He gave five public lectures in the selfsame theatre occupied by Dr. Stanley Jones last February and booked for Gandhi in the near future. He made a striking figure. He is tall and thin, and he dresses in long, loose white robes. I shall never forget his last lecture, where he preached the Cross and gave his own testimony as to its power. He raised his arms in appeal, thus unconsciously making the figure of a cross swathed in white. We feel that his visit has been a great blessing to us personally and to Kamalapur. Many people came to see him at our bungalow—men who are dissatisfied with what they find in their own religion—Hinduism, Mohammedanism, Jainism, Theosophy, or whatever else—but do not yet know what to put in its place. One Jain friend of ours had long talks with Mr. Parekh far into the night.

We were much interested to hear Mr. Parekh's views of missionaries and missionary methods. He had come from a visit with a mutual friend, a missionary who is trying out a unique experiment. He literally follows Jesus' method which is also the time-honored method of India, the method of Buddha, Mahavira, and other religious leaders. Dressed in a toga and wearing sandals, he lives in the simplest fashion with a band of chosen disciples, both white men and Indians. They eat simple Indian food and have all things in common. Mr. Parekh approves entirely of this method and would like missionaries to leave their institutions, in which, as I remarked lately, some of them get overengrossed. He thinks they could make their best contribution along the lines of simple, itinerating preaching. This reaction of his gave us food for thought, for most of us feel the very opposite. We think that it is the Indian preacher who can best follow this method and do evangelistic work, while we foreigners can continue most useful in the spade work of hospital and school and college while we are gradually training up Indian leaders to take our place altogether.

Strange as it may seem, Mr. Parekh—an Indian speaking to Indians—gave his addresses in English. His own language is Gujerati, very similar to our Marathi, but spoken by only 3 per cent of the population of India. English is increasingly becoming the medium of communication between the intellectual communities of India. As an incentive to nationalism, Gandhi urged Hindustani as a *lingua franca;* but the incontestable fact remains that English is necessary for many business transactions, and the Indian youth who knows English can, other things being equal, command a higher salary than the one who does not. It is a tall order to ask Indians to learn three languages—their mother tongue (whichever of the 222 languages and distinct dialects they are born into), Hindustani because of patriotism, and English for its commercial value. Therefore, in spite of the growth of anti-foreign sentiment, the demand for an English education is keener than ever before, and most of the fiery revolutionary speeches spouted at public meetings against the foreigner are given in that very foreigner's language! India is surely a land of anomalies.

XXII

If only the rains would break! We are all baked practically dry. *Now* I know what the Psalmist was talking about when he spoke of the drying up of the marrow of one's bones! I think my last drop of marrow dried up a week ago, and I can almost hear my bones rub on each other. And as for flesh, well, it would be nice to have none at all. This is the kind of weather the humorist was referring to when he said he would like to take off his flesh and sit in his bones! Even when the sun goes down we get little relief. The nights are not cool but only a little less hot. Even the verandas are insufferable, so we have moved the beds onto the tennis court, and the family from both bungalows—Luke and Jim and I—sleep there every night, or rather, *try* to sleep. The air is so listless that we feel choked, and we toss from side to side and use a small fan until we doze off uncomfortably.

But we have more than physical discomfort—acute though it is—to trouble us at present. The water resources of Kamalapur are in a precarious condition. The big reservoir, four miles from the city, normally meets the three normal needs—the drinking and washing of the 120,000 Kamalapurites, the irrigation of extensive fields of sugar cane, and the supply for the local cotton mills. A water shortage precipitates the perennial quarrel of the two last named, the cultivators and the mill owners. As a matter of fact, the cultivators have prior rights, for they used the water for irrigation purposes before the mills were built; so I, with my usual impetuous judgment, took up the cudgels for them in my own mind at my own breakfast table. I argued that food crops are more vital than cotton cloth—which is sound economics. But the matter is not so simple—as Luke very patiently explained. (How good-natured he is! When I go off on a rampage he sits and listens with perfect courtesy, though I sometimes catch a twinkle in his eye. Then when I have got my steam off and feel relieved, he very quietly puts forth the other side of the argument, although he could have demolished my premises at the very first with a single word.) The sugar-cane fields are in the hands of a few wealthy men who, if the water supply ceased, would only become a little less wealthy. On the other hand, the mills give work to thousands of poor people—many of whom have left their village homes and settled in Kamalapur because the mill work, though hard and poorly paid, is a sure thing. If the mills should shut down then these people would literally starve. Therefore the judgment has usually been given in favor of the mills.

This year the problem has come up again. Last Monday the irrigation supply was cut off, and it was decided that if no rain falls by next Monday the mill supply will also be stopped. Ten thousand unemployed—most of them poor and illiterate—let loose in Kamalapur will make not only a pathetic but a highly dangerous situation, with highly explosive possibilities. A hungry man is an angry man. More than that, when drought or floods cause famine and the needed crops fail, an unwelcome crop of agitators immediately springs up from nowhere. Blame is thrown on the capitalist and the government, dormant jealousies are inflamed, and racial and communal hatred too often breaks into strife. You can be sure that we are having a very

(Continued on page 292)

OUR AUTHOR AND HER FRIENDS IN ATHENS

Mr. and Mrs. Rose are at present connected with the School of Religion at Athens, Greece. She is seen standing in the center with the checked dress, while he is the last gentleman on the right of the picture. The others are—Back row, left to right: Mr. Brewster, Miss McCallum, Miss Pinneo, Dr. Parry, Mrs. Brewster, Dr. Ruth Parmelee, Miss Willcus, Dr. Marden. Front row, left to right: Robert Brewster, Miss Morley, Mrs. Marden, Dan Brewster, Miss Rice, and Miss Gordon.

CORRECTING A MISUNDERSTANDING

More about Church Union in South India

By JOHN JAMES BANNINGA

I FIND that there is in America very little information on the subject of Church Union in South India and that a good many are prone to judge the scheme purely on the basis of American Congregationalism. With reference to this matter I hope that you will study the situation as it is in India at present and that you will try to induce others not to form hasty conclusions based on lack of information of conditions here in India.

First of all, it ought to be realized that we have never had a purely Congregational system on the mission field. The early missionaries did very largely what the Apostle Paul did and established congregations and appointed workers for them and when the time came for the ordination of men this was done through the Church Council, not by the local congregation, and that custom has been in vogue from the very beginning. We have always had the combined influence of the missionary and the Church Council in dealing with all matters pertaining to the Church and therefore have come much nearer both to the Episcopal and Presbyterian systems than we have to pure Congregationalism.

INSISTANCE ON FUNDAMENTAL PRINCIPLES

It is true, however, that we have always insisted upon those fundamental Congregational principles of the private interpretation of Scripture, the direct fellowship of an individual with God through Jesus Christ and the necessity of personal faith and life in each individual. We have never tried to indoctrinate our people either with reference to dogma or to polity and therefore we can truly say that our people are not denominational, but simply Christian. Many of them do not know even the names "Congregational," "Presbyterian" or "Episcopal," and some of our best men cannot tell you the difference between these denominations.

In our attempt at Church Union we have tried to safeguard these fundamental principles though we have also tried to put them into a much wider environment and we believe that the result will be a very great quickening of the Episcopal system on a purely constitutional basis. The resultant Church ought to be very much richer and broader than anything we have ever had before. Episcopacy will give us greater strength in organization and supervision; the Church Council system borrowed from Presbyterianism will make that organization thoroughly representative; whereas the provision for lay preachers and lay workers and freedom of worship in the local congregation will make that far more prominent than it has ever been before. We feel that we are entering upon a very large adventure in Church organization and in evangelism and that the experiment has been so well safeguarded that there is little or no danger for free churchmen in entering it.

OUR PRESENT CHURCH

With reference to our present Church I might say that in 1905 the churches founded by the missionaries of the American Board in Madura and Jaffna and those founded by the missionaries of the London Missionary Society in Travancore and South India were united into what was called the United Church of South India, and three years later (1908) this body united with the Church that had been formed out of the congregations established by American and Scotch Presbyterian Missions. This present body is called the South India United Church and is the body that is negotiating with the Anglicans and Wesleyans with regard to further union. The S. I. U. C. has an Assembly that is advisory. Any action taken by it must be confirmed by two-thirds of the Church Councils before it becomes operative. The Church Councils are the authoritative bodies for their areas and have full control of all the work within those areas. Even in the areas controlled by the Independent Missionaries from England no congregation can organize itself into a church, call its own minister and ordain him, nor adopt its own confession of faith. In all these matters the Church Councils exercise full control over the congregations. No other method could possibly be used in caste-ridden India, and no other has ever been used. Hence, in going into further union the churches of the S. I. U. C. can in no sense be thought of as giving up these prerogatives, as they have never had them.

I cannot go into further details now, but what I crave above all things else is that no one should pronounce a judgment until he has studied the whole situation with reference to our own past history as well as with reference to this "Proposed Scheme of Union."

Copies of our "Proposed Scheme" can be obtained from the World Conference on Faith and Order, Box 226, Boston, Mass.

Mrs. Burton

Mr. Burton

Mrs. Hawkes

SENDING THEM FORTH

By MARY D. ULINE

"THE day of ordination proved very cold, yet the church was crowded. Not only were the representative people of Salem present, but visitors came from near and far. Students from Andover Seminary and Philips Academy walked to and from Salem in order to attend the service, whose proceedings were watched with almost breathless interest. The spectacle of these talented and trained young men before whom life opened so promisingly, giving themselves to the hazards of a foreign mission, arrested the attention of all classes of the community."

That was nearly one hundred and twenty years ago, when the first missionaries of the American Board, including Adoniram Judson, were ordained and commissioned to go and teach all nations. We read further in the records of the beginning of the Board's work that upon this occasion, the "entire assembly at times seemed moved as the trees of the wood are moved by a mighty wind."

On a beautiful May morning in 1930, a garland was placed around the neck of a young missionary going to India, to devote herself to the ministry of healing. "This investiture was symbolic of the spirit of India and a token of the experiences that awaited her." People came to this service from afar, as well as from the community at large. The sight of a consecrated young woman giving herself to a life of service in a land teeming with political and social unrest made its deep impression upon members of the church, the church school, and many outsiders who had come to witness the ceremony. As messages were brought by missionaries from India, and as the minister of the church, father of a daughter in that same land, presented the Board's commission, the entire congregation felt the presence of the spirit of Christ, "blending in one both East and West." A century has made but little difference in the significance and impressiveness of the commissioning service for missionaries of the American Board. People come today as they did long years ago to witness the ceremony of sending one out in His Name.

Within the past few months, seven missionaries have been commissioned, and within a short time all will be going forth to their fields of service. On April 7th, Mrs. William Emory Hawkes, who before her marriage was Jessie Harriet Newgeon of New York City, was commissioned in the Fourth Church, Hartford, Connecticut. Mrs. Hawkes, an accomplished musician, will make a vital contribution to the life of Anatolia College, of whose faculty her husband is a member. The minister of the church, Rev. Frederick H. Jacobs, had charge of the service which preceded a reception given by the Woman's Guild. The commission was presented by Dr. Rockwell Harmon Potter, president of the Board, the welcome to the field was given by Rev. Alford Carleton, under appointment to Turkey.

April 27th, Mr. and Mrs. Myron Simmons Burton were commissioned in Plymouth Church, Minneapolis, Minnesota. Participants in the service were Dr. Charles E. Burton, secretary of the National Council, the father of Mr. Burton; Dr. Harry P. Dewey, minister of Plymouth Church; Percy T. Watson, M.D., of Fenchow, China; and Dr. John E. Bushnell, Mrs. Burton's former pastor. Mr. Burton goes to Fenchow as the hospital manager, and mission station treasurer. Mrs. Burton, a medical technician, will be a valuable help. Mr. and Mrs.

GENEVIEVE WALLACE

SYLVIA EDDY

ANNA LUCILE LEE

Burton go to their field as missionaries of Plymouth Church.

Miss Anna Lucile Lee was the second missionary within two years to be commissioned in Pilgrim Church, Oak Park, Illinois, of which Dr. Ernest Bourner Allen is the minister. Miss Lee is under appointment to the Madura Mission, India, as a nurse on the staff of the American Hospital for Women and Children, in Madura. Thus, an enterprising, missionary-minded church has entered into partnership with two of its daughters.

On Sunday, May 11, in connection with the Annual Meeting of the State Conference of New Hampshire, in Concord, Miss Genevieve Janaky Wallace received her commission from Dr. Lucius H. Thayer, vice-president of the Board. Other participants in this service were Rev. Edward P. Holton, formerly a missionary in India; Secretary Mabel E. Emerson, and Rev. James H. Potter, assistant secretary of the New Hampshire Conference. The latter brought the greetings from the young people of his state, who will be Miss Wallace's partners at the Home Base. Miss Wallace returns "home" when she goes to India, for she is the daughter of Rev. and Mrs. William W. Wallace, missionaries of the American Board in Madura. Her work will be that of kindergartner in Capron Hall, Madura.

Miss Sylvia Thankful Eddy, whose commission service was held in the United Church, Bridgeport, Connecticut, May 25, is one of those who served for a short term on the field and after coming home on furlough decided to return in the capacity of a permanent missionary. Dr. Fred Field Goodsell, executive vice-president of the Board, presented Miss Eddy with her commission, after giving an address on the missionary situation in the Near East today. Dr. William Horace Day, the minister of United Church, offered the beautiful prayer of consecration, always an inspiring part of the communion service; and Mrs. Alford Carleton, under appointment to Turkey, welcomed Miss Eddy to the Near East Mission, where she will continue her service as a nurse in the Board's hospital at Talas.

Miss Katharine Ogden Fletcher, another short-term worker in Turkey, is returning under full appointment as a missionary and will continue to teach in the American Academy for Girls at Scutari, Constantinople. Miss Fletcher was commissioned in Central Church, Boston, May 25. Rev. Peter A. Dunn, the minister, was in charge of the service. Dr. James L. Barton, secretary emeritus of the Board, gave an address on "An Approach to the Mohammedan World," and presented the commission. Miss Ethel W. Putney, principal of the Gedik Pasha School in Constantinople, welcomed Miss Fletcher to the field, and Miss Lilian G. Bates spoke of the bond of partnership between the Woman's Guild of the Church and Miss Fletcher.

And so they continue to go forth into all the world, and the Lord of those who went out one hundred and twenty years ago is still the Lord of those who go today, for Lo, He is with them, "even unto the end of the world."

The Board received June 11 the following cable: "Local fighting has ceased. Foochow missionaries remaining at stations. Mr. George Shepherd at Foochow. Mrs. Edward Bliss, Mr. and Mrs. Charles Storrs and children, Mrs. Shepherd and children, reached Yenpingfu (Fukien) safely. McCann." The New York *Times* of June 11 had reported the American consul as urging Americans to leave disturbed area, i.e. the Foochow area.

ALICE M. KYLE

"A BOARD secretary of rare sympathy and understanding," "an editor of imagination and responsiveness," "a speaker full of sentiment and enthusiasm," "a woman with an unusual capacity for friendship," "a poetic soul," "a great heart"—these and other characterizations of Miss Alice M. Kyle come as we write from those who knew her best over a long period of years.

As a secretary of the Woman's Board of Missions during an active service of thirty-two years, Miss Kyle revealed a most remarkable gift of sympathy—one that won and held a multitude of friends among both missionaries and the women of the various branches and auxiliaries of that magnificent Board. Perhaps this rare gift was never more fully in evidence than when she was field secretary of the Board (1895-1910). Literally hundreds were helped in countless ways to feel the life of the Heavenly Father through the great heart of this His servant. Miss Kyle's grateful and devoted friends were—and are—scattered from her home state of Maine to Florida and from Boston unto the uttermost ends of the earth. During her long illness they have missed her messages, often couched in verse, on the occasion of their birthdays and other anniversaries, or in times of sorrow and suffering, but never have they felt themselves beyond the practical reach of her love and thought.

As a speaker Miss Kyle had rather extraordinary power, especially among the women of the branches and auxiliaries that were developing coldness of heart and discouragement. The stimulus of her talks brought many a renewal of life and purpose. She knew how to counsel and inspire; and when she became editorial secretary in 1910 she must have found herself possessed at the very outset not only with a rare knowledge of the constituency of the Woman's Board but also with the enthusiastic support of a wide circle of friends in the churches who stood ready to secure for her an intelligent reading of the publications of the Board.

As editor of *Life and Light for Women* she showed this same rare gift of winning and holding friends, combining with it poetic instinct, faithful interpretive power, and a clear, effective style of writing. There was a finish to everything that she did.

Miss Kyle was active in interdenominational circles even beyond the time of her retirement in 1924. She was particularly interested in the Committee on Christian Literature of the Federation of Women's Foreign Mission Boards of North America. If we are not mistaken she was the first chairman of that Committee which has done so much for the women and children of Oriental lands. She coöperated zealously in all the work of the Central Committee on the united study of missions of that federation. We remember particularly with what pains she read manuscript and proof and how personally interested she was in such magazines as *Happy Childhood for China,* gotten out for the less fortunate in that field.

Miss Kyle died on Friday, May 9, at her home in Framingham Centre, Massachusetts. The funeral was held at the home on the 12th, Rev. William Allen Knight of Framingham Centre officiating, assisted by Rev. S. Whitman Anthony of the Brighton Church where Miss Kyle was long a member.

Those who knew Miss Kyle intimately cannot think of her apart from Mrs. S. Leroy Blake with whom she lived for nearly twenty-four years. It was, and is, a beautiful friendship, born of immortal love.

My Prayer

By ALICE M. KYLE

To *know* Thy will, Lord of the seeking mind,
To learn Thy way for me, Thy purpose kind,
Thy path to follow and Thy guidance find,
For this I pray.

To *do* Thy will, Lord of the eager soul,
To bring my restlessness, 'neath Thy control,
To give Thee, not a part, but all,—the whole,—
For this I pray.

To *love* Thy will, Lord of the ardent heart,
To bid all selfishness, all sloth depart,
To share with gladness all Thou dost and art,
For this I pray.

THE BOARD'S NEW CHILDREN'S SECRETARY

MISS MILDRED WIDBER, who on the first of July is entering upon the position of Children's Secretary left vacant by the marriage of Miss Agnes Kelsey, is a State-of-Maine product with a Chicago finish. Born in Portland, a graduate of Bates College, for five years she did most satisfactory work with the children of the High Street Congregational Church of Auburn, of which Rev. Milo E. Pearson was pastor, and won the very deep and abiding affection of the young people. She was especially strong in the development of her missionary programs. She came to be in great demand as a speaker on junior work and methods, and also at missionary societies. For two summers she taught junior methods at the Congregational Young People's Summer Conference in Maine.

In 1926 she went to the University of Chicago for further study in religious education and part-time work in the Bryn Mawr Community Church. Enjoying the academic work hugely, discussing in Dr. Bower's classes the "life-centered" approach, reading, thinking, she was also in the midst of the busy life of the church, first in connection with the Junior Department, and later in connection with the Girls' Work. "It was jolly to have both experiences at one and the same time: the University classes where we sat and developed our procedure as we would like it to be, and would one of these years make it, and the Bryn Mawr situation, where the need for immediate action of a rather definite and disciplinary nature confronted one. Then there was Chicago, which is an education in itself, and infects all of us with the spirit of 'achieve or die'—but mostly achieve."

When her year of study came to an end, the Bryn Mawr Community Church found it could not let Miss Widber go. The subsequent three years brought about a marvelous change in its church school, which, rather disorganized at the beginning of that period, has just been chosen one of three schools in the Chicago area, and one of twenty-five in the country at large, as worthy of special study by the Yale Divinity School. In producing this result Miss Widber made a large contribution. The church has appreciated not alone her technical ability, but even more the charm and graciousness of her personality. She has had remarkable success in winning the loyalty not only of the girls but of their parents as well. And she has had a persistent and abounding enthusiasm for whatever work she has been doing.

The Bryn Mawr church and the Auburn church with all their hearts wish Miss Widber Godspeed in the new duties and responsibilities she is assuming with the American Board; and the Board welcomes her, also with all its heart, to plenty of hard but very rewarding work.

MISS MILDRED C. WIDBER

The 15th Annual Vacation Congregational Conference will be held August 9-23 on Star Island, Isles of Shoals, off Portsmouth, New Hampshire. The preacher will be Rev. Charles C. Merrill; Miss Ruth Seabury will speak; Mr. James J. Anukoolan of India and Rev. Ralph Harlow will be present.

Executive Secretary, REV. CHARLES E. DUNN, 23 Sunderland Ave., Rutherford, N. J.

FANCY WORK FOR SUMMER DAYS

By AGNES KELSEY SHUTE

IDLE hands, especially small ones, are very often longing for something to do on a hot summer day. It might be a bit cooling to think about Christmas then. Next Christmas thousands of children and older people, too, around the world will be hearing the Christmas story for the first time. It may be at a mission Christmas party, or a church Christmas service; perhaps where Christmas cards are given out as presents. Now is the time to begin to share in those Christmases.

Pilgrim Congregational Church of St. Louis, Missouri, had a unique plan last year. Mrs. William Elliott, chairman of the World Friendship Committee of the church school was responsible for it. They printed a flier called "Christmas Cards in World Friendship." In it they suggested how Christmas cards might do double duty. They kept a box in the vestibule of the church where people might drop in the cards and booklets which had given them so much joy at Christmas time and which they wanted to do double duty. Then the World Friendship Committee sorted them, and groups of children and young people converted them into all sorts of Christmas greetings for friends in other lands. The prettiest cards were made into calendars to last the whole new year. About a thousand calendars were sent around the world from that one church. In addition, white paper was pasted on the back of other post cards, so that a Christmas greeting might be written by the missionary in the language of the people. Enthusiastic "thank you letters" have been received and Pilgrim Church is going to continue the plan another year. One of their letters of gratitude was from a missionary in the Philippines who wrote "Each year we distribute thousands of cards to children who do not get a single other Christmas present." One of the receiving missionaries in China wrote, "I gave a calendar to each of our preachers and pastors and they were greatly delighted with them and quite interested in the world friendship idea back of them."

Why not try this plan in daily vacation Bible schools, or in a home where children's hands need to be kept busy during vacation days? Almost any missionary in our stations around the world would be glad to receive this variety of Christmas greeting. Packages may be sent by printed matter rate directly from your own post office to the field. Consult the Year Book of Missions for names and address, or write to the Education Department of the American Board for suggestions. Only two cautions are offered: (1) We, of course, wish to send only our best to our friends in other lands. Soiled or caricature cards are not worth sending. (2) The Board has no fund for mailing packages, so those sending gifts are asked to pay the postage or transportation.

Pilgrim Church School, St. Louis, is already at work making over a thousand calendars and other Christmas greetings for the coming holiday season. Mrs. Elliott writes, "It is really fascinating to see what can be done with what has usually been thrown into the waste basket." Who else would like to explore this fascinating field?

Christmas Cards Are as Welcome as Dolls

The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

MAKING THE MOST OF "THE MISSIONARY HERALD"

IT is expected that these two pages will continue to be edited through the remainder of the year 1930 with the expressed intention of introducing the overseas work of the Christian Church to the Congregational fellowship, and also of introducing the Christian Church constituency to the larger work of the United Church. With this in mind, the editor of these two pages would like this month to call the attention of readers from the Christian Church group to the fact that aside from these two pages any number of THE MISSIONARY HERALD carries a fine lot of news material concerning the other and newer Foreign Mission fields in the support of which we are this year sharing. We hope, of course, that you will always read these two pages, but we hope too that each month you will find yourself becoming more and more familiar with the names and places of the projects in China, India, Africa and the other fields in which we have taken projects as indicated in our Foreign Mission booklet for this year, "My Church and Its Widening Horizon." A good way to become familiar with this new work is to see to it that your monthly missionary programs in the missionary society and the missionary material used in the various departments of your church school are well charged with the interesting news items to be gleaned from THE MISSIONARY HERALD.

Let us cite an example of just how practical this suggestion really is. A number of our churches and church schools have taken projects in Africa. News from that country would be of particular interest because you are giving directly to its support. The May number of THE MISSIONARY HERALD has a wealth of intensely interesting material about Africa. Turn for a moment to our booklet, "My Church and Its Widening Horizon," and on page eleven you will find a short sketch of the West Central Africa Mission with special reference to the Year of Jubilee which they are now celebrating. There you will find such names as Bailundo, Galangue, Dondi, Chilesso. Then turn quickly to page 178 of the May MISSIONARY HERALD and read that gripping article by Mabel Emerson, "The Book of the Acts in West Africa." You find in it and in succeeding pages the names of these same stations, Bailundo, Galangue, Dondi, Chilesso, some of which your own church may be helping to support. Why, with a little planning you could hold a West Africa Jubilee meeting right in your own church with just the material in that one number of THE MISSIONARY HERALD from which to draw. Who would not be thrilled by "Good News from Galangue" by Mr. McDowell, or "Greetings from the High Seas" by Dr. Mary F. Cushman, whom some of you may have met? Of course the actual celebration in Africa will be well over before you read this, but this is just an example of the wonderful possibilities of THE MISSIONARY HERALD in furnishing missionary news for your church from month to month.

It may be that your particular project is in Cagayan, Philippine Islands, where Dr. White is located. If so, you will want to go back and read on page 210 of this same May number of THE MISSIONARY HERALD what Miss Towne has to say about the other work done at Cagayan in addition to the hospital of which Dr. White has charge. And you will be interested in that note on page 206 about the new language Dr. Laubach is inventing. There are articles on Japan and other items of real news value, and every issue of the magazine carries something touching some of the projects we are now supporting. Be sure to make good use of this splendid magazine, which is the Foreign Mission organ of the United Congregational–Christian Church.

Referring to projects—if for any reason you did not choose a project at the time you raised your Foreign Mission offering, you may still have that privilege if you so desire. Churches designating projects are receiving from time to time fresh news from the fields they are interested in, and we shall be glad to extend this service to others. If your Foreign Mission offering amounted to thirty dollars, that enables you to choose a project in any one of the new fields at ten dollars a share, and one each in Japan and Porto Rico. It is understood that for every ten-dollar share taken in a new field, a corresponding share will be taken in each of our former fields of Japan and Porto Rico, or the two shares may be taken in one of these fields if you prefer. The money you have already sent will be applied on

any of these projects still available if you will just write us about it. We have some exceedingly interesting news about most of these fields already to send you, and we shall be glad indeed to record your church as a project church on receipt of your request. Quite a large number of our churches have sent in offerings sufficiently large to make them eligible to this opportunity. Let us hear from you.

FROM OUR MISSIONARY MAIL

MISS ANGIE CREW, who began her work as a teacher in Kobe College for Women, April 1, reports a most cordial welcome and delightful associations in her new field of service. If you wish to write her, as we are sure so many of her friends will want to do, you can address her at Kobe College, Yamamoti dori, 4 Chome, Kobe, Japan.

We have just received from Mr. J. K. Birge, Stamboul, Turkey, copies of a wonderfully interesting pamphlet describing some of the work being done in Turkey. If you are sharing in the support of the Bobbs in Merzifon or the social service work at Adana, you will be particularly interested in this splendidly illustrated sheet. With it there is a map showing all the mission points of the Board and indicating the type of work being done. Write us for a copy.

Speaking of Adana reminds us that we will soon be sending to those churches or church schools sharing in the support of the social service work there a most interesting letter from our correspondent, Miss Lillian C. Brauer. It is so good we would like to give it to all our readers, but this is impossible, so we must save it for those who are fortunate enough to choose this field as their project.

Long before this is being read, the first annual meeting of our two united missions in Japan will have been held. It was scheduled for May 23 and 24 and all our missionaries were looking forward to the privilege of attending and becoming better acquainted with the enlarged circle of the united mission. We shall hope for news of this important gathering later.

Rev. and Mrs. C. P. Garman plan to start their return trip to Japan in August. They will sail on the S.S. *Chichibu Maru* from San Francisco, August 30. Mail your steamer letters to them in care of that boat and marked "Sailing August 30."

Those of you who are helping support Mr. and Mrs. Paul F. Bobb at Merzifon, Turkey, will appreciate the following good word recently received from them. "Mrs. Bobb and I were appointed to Merzifon for General Work—and what an elastic designation it is! I am everything from mechanic and business man to teacher and preacher. We arrived in June, 1928, and since that time we have found life filled with a variety of rich experiences. A score of young men in the city often come to the Mission Compound for English lessons, for play and recreation, or for just a chat with the missionary.

"Ours is a task of overcoming prejudices and of winning the confidence of new friends. Our purpose in being here is so grossly misunderstood that we need so much to use prayerful, careful caution in making known the One Whom to know aright is Life Eternal. With every friendly contact that comes to us our prayer is, 'Lord, make this an opened door!'

"We count it a most glorious privilege to be here. May we call upon all of your people who are interested in this little corner of the world to support us not only in things material, but in the power-generating practice of prayer."

HOME BASE

MRS. NELLIE LUTHER FROST

WHEREAS—Our Heavenly Father in His infinite love and mercy has suddenly called home our beloved friend and co-worker Mrs. William G. Frost, who has been our leader and inspiration through so many years in the New Jersey Branch of the Woman's Board of Missions, and later in the engrossing problems of reorganization, and more recently as director of our Foreign Department; whose love and eagerness for the work have shown us the path wherein lay accomplishment, and inspired our lagging spirits with the vision of future goals; and while today we are missing her so deeply from our midst and feeling our inadequacy to carry on the task she loved so dearly—yet we realize that her influence and spirit will permeate through the coming years all plans put forward for its advancement, and because of the devotion and courage of

"One who never turned his back, but marched
breast forward;
Never doubted clouds would break,
Never dreamed tho right were worsted,
wrong would triumph."

We today pledge ourselves in the years to come to greater devotion to the Master's work in loving memory of her who has even now heard the words, "Well done, thou good and faithful servant;" therefore be it

RESOLVED—That this memorial be spread upon the minutes of the Annual Meeting of the Congregational Women's Association of the Middle Atlantic Conference.

We do not find just when Mrs. Frost's activities with the New Jersey State work began, but her name appears on the programs of the early 1900's. Miss Emma Bridges was the president of the Branch for twenty years, resigning in 1917. During these years Mrs. Frost was on the Executive Board, sometimes as an officer, sometimes a director, save for the seasons when she was away from home for long periods of travel. And during these trips her great pleasure was to visit the mission stations that could be brought within her reach, a real gratification to her and a source of untold pleasure to every missionary visited. Her correspondence with the missionaries on the list of support from New Jersey was always active.

In 1923 Mrs. Frost became the president of the New Jersey Branch, her presidency lasting until the reorganization of the work in 1928, which united the Home and Foreign in one group. For a number of years she was a director of the Woman's Board of Missions, and very few of the annual meetings of that Board did she ever miss. She was a corporate member of the American Board, a member-at-large of the National Council of Congregational Churches, and associate member of the Federal Council of Churches.

As wife of the late William G. Frost she had become a resident of Montclair in 1892, a member of the First Congregational Church in 1893, and the first president of its Woman's Guild. At the time of her retirement from this office, the Guild paid its respect to her leadership by furnishing a room in her name in the dormitory of the Schauffler Training School for Girls in Cleveland, Ohio, and by dedicating a bed in the Women's Hospital in Madura, India. She was a charter member of the Montclair Colony of New England Women, and became its president in 1906, again in 1922, and also in 1929. She was instrumental in bringing to Montclair a district nursing service which was supported by the Colony for many years, until it was taken over by other agencies. She helped build up many other organizations of the town.

At the services held April 4th in the home where she had died suddenly on Tuesday, April 1, Rev. Charles S. Mills, D.D., former pastor of her church, and Rev. Archibald Black, D. D., present pastor, officiated. She is survived by a daughter, Mrs. Robert H. Whitmarsh, of Providence, a son, Luther H. Frost, of Caldwell, and three grandchildren.

By Mrs. F. A. Coombs and Mrs. W. L. Flye, Resolutions Committee, and from articles by Mrs. F. D. Greene and Mrs. D. E. Brown.

MISS CARY'S CONTACTS

At the request of the Missionary Committee of the Hampden, Massachusetts, Association of Churches, Alice Cary, whose support is entirely covered by the churches of this Association, spent a week in December and the month of February getting acquainted with the people in the churches. She made her headquarters at the home of one of the pastors in Springfield, and from there went out. She was able to visit thirty-five of the forty-eight churches in the Association.

In one church, with the help of two Japanese students from the International Y.M.C.A. College, Miss Cary served a Japanese supper to forty young

people. In another church a group of children were entertained by Miss Cary at a real Japanese tea party. At a Mother and Daughter Banquet she vividly described the same type of banquet in Neighborhood House. Her beautiful Japanese costume and basket of children's toys were a delight to all her audience.

Miss Cary feels well satisfied with these contacts, and she will return to Japan with a warmer feeling for her friends in Hampden County. She will take back with her curtains, scarfs, pageant costumes, and a life-size doll.

Children, young people, and older folks in the churches of the County have learned to know Alice Cary and her work. Neighborhood House is to them a very real place. They realize its needs and problems, and are ready to do their share in carrying on the work.

Other missionary groups might well profit from the example of a Minnehaha, South Dakota church which holds its missionary meeting in connection with the monthly Bible class meeting which is composed of both men and women. Following a short business meeting a missionary program is given which is followed by an enjoyable social hour. The meetings are always held in the homes.

In spite of a building campaign last year, the church increased its missionary giving more than three hundred per cent.

NEAR EAST STUDENTS MEET WITH THE HARLOWS

Thirty-odd people from the Near East enjoyed the fellowship and inspiration of being together at The Northfield, East Northfield, Mass., over the week-end of May 9-11, under the leadership of Professor and Mrs. S. Ralph Harlow of Smith College. Most of the attendants were former students in International College or the American Collegiate Institute for girls at Smyrna, though some were former teachers there or at the continuation of the latter school in the American Junior College in Athens, and five came from Istanbul, from Robert College, Constantinople Woman's College, the American Hospital, and the Gedik Pasha School. In all, counting schools attended at some time by those present, eleven schools of the Board in Turkey, the Near East, were represented, from Harpoot to Athens and Central Turkey College, Aintab to Salonica. Most were bound together by ties of friendship and all by common experiences and common problems, even though we represented four nationalities, Armenians, Greeks, Turks, Americans.

The center of our discussions, which aroused many of us to deep and, it is to be hoped, fruitful thought, was the question as to what would happen in our communities and our personal lives if we took Jesus in earnest, really set about incarnating His gospel. Personal problems were talked over with understanding friends and mostly were involved with adjustments to changing environments and changing standards. None of us will soon forget that last Sunday service, sitting on the grass in the sun at the edge of the woods looking down the valley, as Mr. Harlow told us of the fixed center in his own changing opinions and experiences —the living Christ. He is still the Standard and the Dynamic, now as earlier, alike here and in the Near East we love.

UNIVERSITY OF MAINE

Young people's conferences now constitute one of the most potent factors in our Christian work. A rather unique week-end conference was held May 10th and 11th with a group of University of Maine students on a lake not far from the campus. We do find ourselves rather harried and breathless in these days, be it on a university campus or in any one of our cities. Here, however, there was the greatest sense of leisure. An old wayside inn afforded marvelous food at meal time, and shelter at night. Otherwise, we were out under the open sky in the sunshine, away from telephones and automobiles. No leader was hurried in presenting his particular form of Christian work, and discussion was spontaneous and free. A fine group of students found time to get away for the week-end. Such a retreat makes a good laboratory for the study of God and prayer and spiritual forces and for presenting the challenge of Christian work both at home and abroad.

WOMAN'S MISSIONARY SOCIETY OF SOUTHERN CALIFORNIA

The Congregational Woman's Missionary Society of Southern California which met in the First Congregational Church in Pasadena, April 28th to 30th sent a telegram to Miss Calder who had been with them last year in their annual meeting. At the time of noon-day prayers on Tuesday this fact was mentioned and it was voted to send a return telegram of greetings from the Board to the women of Southern California as they sat in conference. A letter has now been received from which I will quote: "The wire from the Board was an inspiration to our annual meeting. It was read in the Historical Session on Wednesday morning, a session that none of us will ever forget and that will make us all better women, as one visitor put it."

THE THANKOFFERINGS FOR 1929

Just as we go to press we learn that Nebraska's gifts amounted to $1,339.28, of which $189.64 is a special for West Africa; that the totals on Apportionment for 1929 were $23,911.66, the grand total $51,568.97, a gain of 34½ per cent instead of 31¾ per cent.

States	On Apportionment			Specials				Grand Total
	Home	Foreign	Total	Home	West Africa*	Other Foreign	Total	
ALA.	$16.15		$16.15					$16.15
N. CAL.	619.40	$619.41	1,238.81		$159.71 $5.00A		$164.71	1,403.52
S. CAL.					$5.00A		5.00	5.00
COLO.	338.66	159.43	498.09	61.50	284.90		346.40	844.49
CONN.					281.46A		281.46	281.46
FLA.					16.15A		16.15	16.15
GA.		60.00	60.00					60.00
ILL.	3,349.90	1,392.06	4,741.96	15.00	6,429.31		6,444.31	11,186.27
IND.	79.02	319.85	398.87		43.51		43.51	442.38
IOWA	359.86	309.59	669.45		248.72		248.72	918.17
KAN.	292.15	300.96	593.11	386.00	950.58	$90.00	1,426.58	2,019.69
KY.	29.96	20.00	49.96					49.96
LA.								
ME.	1,043.08	1,043.08						1,043.08
MASS.					102.76A		102.76	102.76
MICH.	2,217.00	229.00	2,446.00	517.00	559.00		1,076.00	3,522.00
MID. AT.					15.00A		15.00	15.00
MINN.	2,302.95	2,502.50	4,805.45		11.00		11.00	4,816.45
MO.	165.00	55.00	220.00	977.57	1,122.52	1,119.95	3,220.04	3,440.04
MONT.								
NEBR.			184.28		105.05 3.00A		108.05	292.33
N. H.	357.07	80.15	437.22		150.44			587.66
N. C.	65.00	100.00	165.00					165.00
N. D.	304.87	32.64	337.51		84.15		84.15	421.66
N. J.	295.00	440.00	735.00	480.00	1,333.00	200.00	2,013.00	2,748.00
N. Y.					5.00A		5.00	5.00
OHIO	618.21	563.98	1,182.19	3,089.17	2,467.07 381.18A	849.53	6,786.95	7,969.14
OKLA.	103.15	104.16	224.31	18.14	34.50		52.64	276.95
ORE.								851.61
PA.	"No way of checking up."							
R. I.	85.00		85.00		59.00		59.00	144.00
S. C.		8.00	8.00					8.00
S. D.	1,238.65	291.18	1,529.83	90.16	119.06	25.00	234.22	1,764.05
TENN.	76.42	100.00	176.42		5.00A		5.00	181.42
TEX.	36.16	20.34	56.50	86.76		150.00	236.76	293.26
VT.	"Thankofferings designated made by women's societies not with accuracy."							
WASH.								
WIS.			192.50	2,526.41	1,831.91		4,358.32	4,550.82
MISCEL.					80.55A		80.55	80.55
1929	$13,992.66	$7,708.25	$22,094.69	$8,247.71	$16,893.53	$2,434.48	$27,575.72	$50,522.02
1928	$7,317.06	$7,466.57	$15,704.27	$9,696.84	$5,531.27	$7,382.14	$22,610.25	$38,341.99
	$6,675.60	$241.68	$6,390.42	$1,449.13	$11,362.26	-$4,947.66	$4,965.47	$12,180.03

A, amounts reported by American Board. 31¾% gain

*Dr. Cushman reports personal gifts amounting to $480. Though not included in the thankoffering, they are a result of the campaign.

A THANKOFFERING LETTER

FROM LYDIA LORD DAVIS

Chairman, National Thankoffering Committee of the Commission on Missions

THE thankoffering report for 1929 is so gratifying and heartening that I know we must all rejoice over it. A total of $51,568.97 in reported thankofferings; more than 44 per cent applied on apportionment; more than 55 per cent for specials; a gain of 34½ per cent over 1928.

If we could only know how many additional thankofferings were not reported as such, we should have still greater cause for rejoicing. In some states, through custom or necessity, the thankofferings are applied on the regular apportionment of the churches. In such cases, they are often undifferentiated from the ordinary benevolence contributions, and so the churches fail to receive credit for the extra effort—an effort as praiseworthy as if the money were given for the special object suggested by the National Thankoffering Committee.

Moral: Please see that your thankofferings are reported as such!

There are, however, certain advantages in adopting the National object:

1st. A common object, a uniform time, and a similar method constitute a unifying force among the churches of our fellowship.

2nd. There is a tremendous satisfaction in feeling that by completing our apportionment, we have earned the privilege of giving an extra gift to some chosen object which would otherwise lack support.

3rd. The hope of earning this privilege often acts as a stimulus to raising the full apportionment.

It is for these reasons that we urge, wherever practicable, the adoption of the National thankoffering object, and the use of the Sunday morning service at Thanksgiving time for the autumn thankoffering, in which the whole church may participate. Whether for the National object, a special state or local object, or the apportionment, have a thankoffering! Its spiritual value as a spontaneous expression of gratitude is incalculable and indispensable.

Now a word as to the National object for the autumn thankoffering. Last year we were working for the Jubilee Fund of the West Central Africa Mission. Now we turn to India, the subject of our interdenominational mission study for 1930-31. Two centers call for our help: Bombay, in West India, the third largest city in the British Empire; and Madura, in South India near Ceylon, a city unique in the number and size of the mission institutions within a radius of three miles from its center. In Bombay overcrowding and other industrial evils call loudly for social welfare work. We already have a social center in Bombay, the Nagpada Neighborhood House, also Bowker Hall, named for the first president of the Woman's Board of Missions. It is strategically located but greatly needs a new building and enlarged equipment. In Madura, the Albert Victor Hospital for Men was built in 1897 entirely by the gifts of the people of India. Its situation is poor with no opportunity for expansion. Its facilities are shockingly inadequate. The need of such an institution is seen in the fact that in spite of its drawbacks it treated in 1928 over 100 patients a day, 83 per cent of whom were non-Christians. A new building and equipment are being planned, in which India will have its share. Can we refuse our share?

The National Thankoffering Committee hopes to raise in two years $40,000 for these two institutions. It can be done. Will your church help?

THE BOOKSHELF

TWO BOOKS BY DR. JUSTIN E. ABBOTT

We have given notice before in these columns of a series of translations from original Marathi sources on the "Poet-Saints of Maharashtra." Dr. Abbott, formerly of the Marathi Mission, has been spending literally thousands of dollars upon these translations. It is a veritable labor of love for those interested in Hindu thought and for all who would understand India better than is possible through the ordinary literary channels.

Scholars the world over have taken an interest in India's Sanskrit literature, but Marathi literature in its old and classic forms, though worth study, has been neglected, and outside of India her saints are little known.

With the exception of the verses of the very popular poet Tukaran, no extensive translations of this literature have ever been made. The present series, therefore, makes available to those interested in the religious thought of India a glimpse—for it is only a glimpse—into her Marathi religious literature and the lives of her ancient saints.

The translations are published in India, but copies can be had from the author, Justin E. Abbott, D.D., 120 Hobart Avenue, Summit, New Jersey, at the uniform rate of $1.25, postage prepaid.

Volume No. 5, *Bahina Bai,* introduces to English readers the Marathi saint and poetess. The author has not attempted to translate all her verses, for the translation of the whole with the text would make too bulky a volume. Rather has he chosen such portions as seem best adapted to give to the English readers the thoughts of this Indian woman that found expression in her verses nearly three hundred years ago.

No. 6 of the series, *Stotramala,* has just been published. This is "a garland of Hindu prayers," a translation of prayers of Maratha Poet-Saints from Dnyaneshvar to Mahipati. The author trusts that these translations will be found to cover so many aspects of a Hindu's heart's desire as to throw light on many of their deeper feelings and thus help to a better understanding of the Hindu heart. He feels the great importance of these prayers as revealing the Hindu heart at its best.

BOOKS RECEIVED ON INDIA

The Golden Sparrow. By Irene Mason Harper. Price: cloth, $1.00, paper, $.75.

This is a course on India for junior boys and girls. Miss Harper was at one time a secretary of the Missionary Education Movement. She has been a missionary in India for fifteen years, working particularly among the depressed classes in the villages. She has been associated with her husband in carrying on the rural educational work centering in the Moga Training School for village teachers in the Punjab, and with him edits a monthly entitled *The Village Teachers' Journal.* The book was prepared on the field in the midst of the life and work and hopes which it pictures. Many boy and girl friends of India helped the author in planning and writing the book. Several groups of juniors in American churches assisted in the preliminary planning of the course.

Freedom. By Welthy Honsinger Fisher. Friendship Press: New York. Price: cloth, $.85.

This is a story of Young India by the author of *Beyond the Moon Gate, The Top of the World, A String of Chinese Pearls,* etc. The very titles of the chapters are interesting: "Mother Lives Behind the Purdah"; "Gopal Meets Mother Ganga"; "Gandhi and His Spinning Wheel"; "Nalini's Holiday Has a Question Mark"; "A Village of Boys and Girls"; "A School in a Grove"; "A Funeral by the Ganges"; "Nalini Follows the Gleam."

India on the March. By Alden H. Clark. Price: cloth, $1.00; paper, $.60.

This is a new and revised edition of a book written by Dr. Clark for study purposes some eight years ago. It is designed for young people of high-school age, but is of intense interest and value to people of all ages.

In revising the book, the author has retained all that seemed to have abiding interest, but has sought to give recognition to the remarkable developments that have taken place during these eight years, not only in India's political thinking and activity, but also in other aspects of her life. Dr. Clark feels more than ever that "in the light of recent events in India her need of Christ and her responsiveness to Christ's influence stand out in bold relief and make an irresistible appeal to Christians everywhere.

The book will be of special interest to those of the American Board constituency who are desirous of getting the central message of the one who has just been called to succeed Dr. Strong as corresponding secretary for India and other fields in the Foreign Department of the Board.

Will India Become Christian? By J. W. R. Netram. Richard R. Smith, Inc: New York. Price: $1.50.

This question and the kindred one, "What need is there of giving Christianity to that great country that produces men like Gandhi and Tagore?" are dealt with competently and decisively by the author who through years of missionary work in India, the land of his birth, seems thoroughly familiar with his subject. The author is certain that "India cannot escape the inescapable Christ; that Christ meets her at every turn; that when every knee bows to Christ, India, too, must bow her knee to him; that the hopeful phase of the situation in India is that she has begun to recognize this truth and to fix her eyes on this unique person, the Christ, as they never have been fixed before." In these days of doubt and depression it is refreshing to feel the enthusiasm of a missionary like Netram.

In the Land of the Santals. By Mathew A. Pederson. Fleming H. Revell Company: New York, Chicago. Price: $1.25.

A series of stories from Northern India. They were published privately by the author some years ago, but the edition was soon exhausted. In the new edition new stories have been added. The aim of the author is to bring the day's work of a jungle missionary as well as the people among whom he works a little closer to the people in the home lands and if possible also "to kindle a little more interest in the greatest of all causes, missions."

The Work of Medical Women in India. By Margaret I. Balfour and Ruth Young, with Foreword by Dame Mary Scharlieb. Humphrey Milford, Oxford University Press: London, New York.

The authors of this book have been engaged in medical and preventive work for many years and have had the opportunity of closely observing the facts and conditions they describe, not only in one part, but also in all provinces of India. They not only tell the story of what medical women have done but also present a picture of the lives of Indian women, of the customs which hamper India's health and development, and of the public action which is needed to bring about a better state of things. The book contains an index and a map.

OTHER BOOKS RECEIVED

S. Parkes Cadman—Pioneer Radio Minister. Harper and Bros: New York. $1.50.

"A story of Cadman, the man, dominated by an unselfish desire to serve his fellows. An epic of our modern world."

Pulpit and Parish Manual. By Henry Hallam Saunderson. Pilgrim Press: Boston, Chicago. Pocket size: $2.00.

A wealth of new material for the enrichment of public worship, including calls to worship in vocations, prayers, benedictions, etc. A good guide in wedding ceremonies, funeral services and the like. The editor shows a profound knowledge of the devotional material of all the Christian centuries. He has sifted the prayers of the ages and kept the finest of the wheat. The book is thoroughly alive, filled with things that never can grow old, deeply spiritual, richly poetical, and of unusual beauty.

Puritan Principles and American Ideals. By Henry Hallam Saunderson. Pilgrim Press: Boston, Chicago. $2.00.

A vivid interpretation of the Puritans as the Progressives of their day, through the establishment of constitutional government, the creation of the democracy of the town meeting, and the development of the first public school system in the world. The book is written in the spirit of fair play.

Adventuring in Peace and Good Will. By Annie Sills Brooks. Pilgrim Press: Boston, Chicago. $1.00.

The ten-day junior vacation school course, designed to develop the spirit of appreciation among children for people of other races and countries. Each day's program contains suggestions for services of worship, stories, songs, hand work, etc.

A Boys' Book of Prayers. By Robert M. Bartlett. Pilgrim Press: Boston, Chicago. Price: $.50.

Fifty-eight short prayers for modern boys. A good companion volume to Margaret Slattery's *A Girls' Book of Prayers.* The book is small enough for any boy's pocket. Parents and boy leaders as well as boys themselves have doubtless been waiting for such a book.

The Commonwealth—Its Foundations and Policies. By Charles Henry Brent, late Bishop of Western New York. D. Appleton and Co.: New York. $2.00.

The material in this book is based upon a series of lectures which Bishop Brent delivered under the auspices of the Duff Lectures at the Universities of Edinburgh, Aberdeen and Glasgow. These lectures were concerned with the general theme of the humanitarian benefits of missionary work. Students of the history of the late war will also find here an interpretation of the influences that led to that great stain on civilization. Prophetic counsel is also given those who are particularly concerned about the problem of modern life in America; in fact, the book is a study of human relationships between man and man—the final message of a wise, able and tolerant scholar.

Between the Americas. By Jay S. Stowell. Council of Women for Home Missions and Missionary Education Movement: New York. Price: cloth, $1.00; paper, $.60.

A home missionary study book covering particularly Porto Rico, Cuba, the Dominican Republic and Haiti. The author who has served in both Presbyterian and Methodist circles is now director of the Bureau of Publicity and Promotion of the Methodist Episcopal Board of Home Missions and Church Extension. His work has involved extended travel in the West Indian islands. He is the author of a number of books on home missions, including *Makers of a New World, The Child and America's Future,* etc.

The Treasure Hunt. By Margaret R. Seebach. M. H. Leavis, Central Committee on the United Study of Foreign Missions, Cambridge, Mass. Price: cloth, $.75; paper, $.50.

The book will appeal to boys and girls alike. To the juniors it supplies thrilling biographies "psychologically and educationally correct." The heroes and heroines are found in China, Japan, Korea, India, Burma, Africa, Arabia, Hawaii and other interesting centers of the world's population. The stories lend themselves in some cases to simple dramatization with such costuming as the children enjoy. It is suggested that in the use of the book in the intermediate Sunday school department and junior societies the members be encouraged to go on a hunt for new members. "They would be real treasures in any group." So the use of the book will extend as it should. An unusual story of how a group of boys and girls went hunting for treasure—not for gold, but for friends. The twelve thrilling biographies are told in a fascinating way for juniors.

A Cloud of Witnesses. By Elsie Singmaster. M. H. Leavis, Central Committee on the United Study of Foreign Missions, Cambridge, Mass. Price: cloth, $.75; paper, $.50.

Here we have the opportunity to dwell on the marvelous work of those who through missions have been witnesses to Christ throughout the world. On this nineteen-hundredth birthday of the Church it is fitting that Christian women of the world unite in a spiritual celebration which shall evoke a renewed consecration of witnessing to Christ. As we pray for power to witness, our faith will be strengthened by the study of this remarkable book which records shining examples in other lands.

Tiger! Tiger! The Life Story of John B. Gough. By Honoré W. Morrow. William Morrow and Co.: New York. Price: $2.50.

A powerful book on temperance, well adapted to the times in which we ourselves live. Would that all Drys as well as all Wets might read it!

LETTERS FROM OVERSEAS

Miss Eunice T. Thomas of Wenshan School, Foochow

"It is interesting to see the stream of girls going to college increase. We have five candidates for Ginling and three for Yenching at present writing. Of these, only three are getting any help from the school in further study. They are asked to prepare for advanced teaching here, having done excellent work in the primary school already. The others are all on their own.

"The opportunities for an American teacher of music here are very great: Because she is wanted so much, the girls being crazy about music, in instrumental and vocal, the teacher has no antagonism to overcome; because through her work, almost all the contacts with the outside are made, our girls going out more to sing than for any other reason; because her instrumental lessons are all private and furnish wonderful contacts—she gets to know the girls intimately.

"A Chinese teacher cannot possibly fill the bill of teaching music at Wenshan, for no college in China has anything like a conservatory to prepare such teachers, and our school does not give a course thorough enough for that; we are trying to train two Chinese teachers to the point where they will be good assistants of the American teacher in the lower classes."

Dr. Caroline F. Hamilton Writes from Gaziantep

"I just want to tell of our services here in the heart of Turkey. We are such a tiny group and so far out of the beaten paths that when the call to 'join with Christians of all lands in the World Fellowship of Prayer' came, I was puzzled how to go about it. But 'where there's a will there's a way' proved to be true.

"We were a little company of seven Americans, four Syrians, and thirteen Armenians, meeting in a parlor. After all, it does not require numbers to have the Lord's presence, and I felt that He was truly among us. The responsive reading all could join in, and the singing of hymns that they knew well was a joy to our fellow Christians. When it came to the testimonies of thanksgiving, nearly everyone was ready to speak, and the words were plainly from full hearts.

"It meant more than I can tell that this little company could feel that they were a part of the great church universal, and that they were one with multitudes all round the globe who were uniting in the same service of confession, praise, and prayer. I know that I was myself thrilled as my thought roamed hither and thither, trying to picture the different peoples and languages all one in Jesus Christ."

Mrs. Hugh Hubbard* of Paotingfu Reports the Dedication of the Caroline M. Street Building

"Just how to create a Christian atmosphere in mission schools is a problem that keeps many missionaries awake at night. According to government regulations for registered schools, no religion may be taught in the classroom and students shall not be urged to attend religious meetings outside of the school. When the dedication program for our new school building in Paotingfu was planned, it was not possible to have prayers, Bible reading or even the singing of hymns, but those who attended the meeting agreed that there was a remarkable religious spirit in the meeting, and someone remarked, 'That was a rather large dose of religion for a modern school.' The chairman of the Board of Directors remarked when opening the meeting that this school was possible because Miss Gould and Miss Morrill had given their lives for the work and that the spirit with which it was founded was the spirit that he hoped would continue. This was the keynote that prevailed throughout the service.

"The new building has eleven classrooms and a large reception room built around a courtyard in true oriental style. The speakers were representatives of the faculty, the Board of Managers, the teaching staff, the student body, and the American Board. It was the first mission school in the province to be registered, so everyone has been very much interested in seeing how much religion can be in it. One of the speakers remarked that the school was founded on *love* which was the best foundation for any school. One of them spoke of the small beginning with fourteen pupils when he was a student, and of the large school now with its five hundred students. With the increased popularity he hoped there will be the increased thought of service. A girl of eighteen spoke for the student body. Her poise and calm dignity before the large audience of men and women spoke well for co-educational training. Miss Chapin spoke for the American Board. She said: 'This building, splendid as it is, is only material which it is up to you to use in a way that will make your lives complete.'

"Those who were pupils before Boxer times were then asked to come forward, and ten who are now our teachers and evangelists arose and spoke of what the school had meant to them. The meeting closed with the unveiling of the tablet bearing the name of Caroline M. Street for whom the building was given."

Dedication Service at Paotingfu

Inside the court of the Caroline M. Street building. Possibly they are hearing of the New Haven (Connecticut) woman who gave the legacy applied by the Woman's Board to their Girls' School.

*WANTED—By Mrs. Hugh Wells Hubbard of Paotingfu, China, for the work in that center, for the hospital at Shi Chia Chuang: baby clothes, blocks for quilts, and hospital supplies. Send through Harvey L. Meeken, 14 Beacon Street, Boston.

In Front of the New Building

The Christians of Paotingfu gather to dedicate the Caroline M. Street school building.

R. W. McClure, Foochow, on Fukien's President

"As I write, I can hear the bells tinkling on the White Pagoda just outside my office window. The wind is blowing and the sun is hotting.

"This is the incident: I was sitting, late afternoon, in the living room of the President's house at Fukien Christian University; on the veranda were some of his town's people who had come in for the day to visit; as they were speaking Mandarin I could understand what they said.

" 'How does he stand it? Here he is all alone—no wife, no relatives, no one but the students and the foreigners to associate with. I should think he would get out of it.'

"The President (Lin) speaking to me later: 'They don't understand. It is ideas and ideals that make for fellowship, not nationality.' "

World's Day of Prayer Observed in Sofia, Miss Baird Writes

"We began to prepare for it early in December, having the program sent us as well as the daily prayer leaflet translated by one of our Christian workers, printed, and advertised in our weekly Christian paper. Next, we sent out these programs to forty-two churches and communities all over Bulgaria.

"After this, early in February, I called together the leaders of the women of the 'groups' in Sofia, both for a social hour and for prayer and consultation about the part each one would take at the meeting. I wanted each group represented.

"When the day came we were gathered in the Evangelical Church (Congregational) in Sofia. The service was impressive and a deep spirit of prayer pervaded the atmosphere. The hymns were sung with feeling. We added a short address by Mrs. Furnadjian, our pastor's wife, on 'What Has Jesus Done for Womankind?' It was a very fine address.

"I received word from the Samokov and Panagurishte pastors' wives of their observance of this day. They felt that they had received a blessing —and so did we in Sofia."

In the Community House at Sofia, Bulgaria

A meeting of leaders of four denominational groups called to arrange the program for the World's Day of Prayer, March 7, 1930.

From Dr. Hugh L. Robinson of Lintsing, North China

"The X-ray arrived last night. We got it off today. Again we had to borrow coffin poles and get twenty-four men to lug the thing from the river. The other things I shall unpack as soon as possible to see if more damage has been done. No paper for two days; we have an idea that the war scare is off for the present. It is very peculiar. No one even makes a guess at what will happen next.

"The drought-resisting seeds to be distributed by the International Famine Relief are expected here tomorrow. Because the other two members of the local agricultural committee are away, I have the sole care of getting cloth bought and small bags made up for the distribution of the seed. I have a big bunch of women to work tomorrow.

"I ought to tell you how parcel post packages reach here, so you will have the conditions in mind in packing, and not wonder how occasionally things get crushed. They arrive in China after the usual vicissitudes of ocean and trans-continental travel, and finally get to Tehchow by railroad. At that point the great big parcel post bags are packed onto two-wheeler springless, heavy carts, about one bag deep, all over the carrying surface of the cart. On top the passengers put whatever baggage they have, and sit, squat or lie on top of it all. The cart has to go sixty miles over extremely rough roads and the completely inflexible structure of the vehicle means that the slightest irregularity of the road causes the cart to rock, and the loose parts of the load, including the passengers, are driven into and across the mail bags at each jerk. This keeps up for ten to twelve hours a day for three days, before arrival in Lintsing."

Miss Laura D. Ward of Diongloh, China

"I was frantic at the close of school (the girls' school) to know where to find a new Chinese principal. But at the last minute we were able to secure a Miss Grace Chen, one of last year's graduating class from Hua-Nang College.

"I shall be very reluctant to close the woman's school, for it seems to me to be a very intensive piece of conservation of work done in other schools. Many of the women who have come are wives of young men who have been in our schools and have gone away for further study. One is the wife of an exceptionally promising young man now studying in Oberlin. Others are coming back to fulfill ideals and purposes which they formed when they were girls in our day schools or our girls' school. These young women are handicapped by conservative relatives who will not allow them yet to go to Foochow to study but will let them study here. This is the only school (except for the Catholic school) in the whole country where women are given a chance to advance and to become intelligent citizens. Is it worth while to close this opportunity to them to save $200.00?

"In regard to the day schools, I feel that the Chinese church can more easily take over this work than any of the others."

From Miss Adelaide S. Dwight, Cesarea, Turkey

"Our calling list extends from the Governor's wife, and the doctors', teachers', and engineers' wives, who are intelligent women, dressed in the latest styles, to the milk woman who dresses in a blue and white checked sheet for street wear. But even these women's children go to school; and their daughters will never wear the sheet. Even the better class of conservative Cesareans wear the sheet themselves, but they don't want their daughters to—they must not be different from their companions.

"Our friendly house has not gone very far as yet, but some of the teachers come in to call and read the magazines; other friends come to borrow fashion papers or learn how to make a new kind of cake; and over the lessons or the conversation we are getting to know and understand each other better. Miss Pohl has been on one village trip, and we all expect to make a lot of calls this week for Bayram, the feast following the fast of Ramazan."

Mr. Lewis Gilbert, Peiping, on the Famine

"In an area of about 450,000 square miles [Northwest China—Ed.] lives a population of between forty-five and fifty millions. For almost four consecutive years in this area there have been no normal crops and in many places *no* crops. A conservative estimate on the known conditions says that at least 5,000,000 will die of starvation before the next crop. Another ten million will be very seriously affected and *may* keep alive.

"This famine in terms of the extent of territory and the numbers of people affected and in the numbers of deaths is unquestionably one of the most serious disasters in the history of man. In the world war the total number of casualties, including dead and wounded, was much less than the deaths by starvation in China during the last two years.

"If this is true, why is it that a response has not been forthcoming from America in proportion to their giving during the famine of 1920-21, when three million dollars was contributed from the United States? Appeals up to the present have brought in only fifty thousand dollars [to this area]. One reason for this is that the areas affected are in remote regions off from the beaten tracks, and so the results are not seen and appreciated by folks. Another element that enters into this situation is a result of conflicting reports such as the following: In one district small amounts of rainfall encouraged planting and resulted in the sprouting of grain; some observer passing through on the train saw the fields covered with green sprouts and sent out the report that there was no famine in this region; another man, however, took the trouble to get off at a station and examine the heads of the grain to discover that there was no grain in these heads because of the lack of rain since the early part of the season! The missionaries reported 'no crop' and 'famine' but their conflicting reports were discounted as being exaggerated for the sake of securing extra funds.

"The probabilities of a crop this year, with the extra heavy snows of the winter, look very good. If everything goes normally it is expected that this present famine will end in October. Meanwhile, without aid, the millions we have mentioned will die—they have nothing to live on until the end of next October."

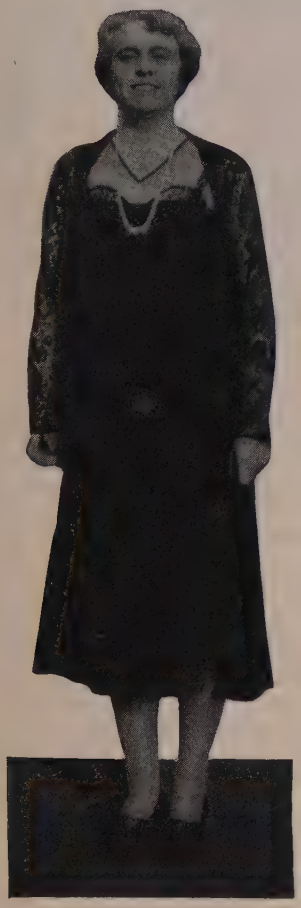
(Continued on page 293)

Our Latest Appointee and Her Flock

This picture shows Miss Alice Weir of Johannesburg and vicinity, who has just received appointment as a full-fledged missionary of the American Board. Miss Weir went to the field in 1919 and has been so successful in her special work that the South Africa Mission asked for her full appointment.

In this particular picture Miss Weir is bringing some little tots of the Newlands School from the old hall to the new hall. She has been caring for children that come in from surrounding slum districts with a few from Christian homes. Newlands is Johannesburg's attempt at a model village for native families.

AROUND THE WORLD



MISS CUSHING

We take this way of calling attention to a new feature in the HERALD. *Beginning next month (our August number) a special news department will be opened under the caption "This is station ABCFM, Dorothy P. Cushing announcing."*

A JUBILEE CABLEGRAM

A radiogram sent on May 24 from Bailundo, West Central Africa, by Rev. William C. Bell was received by the Board on the 26th of May. It read as follows:

"Jubilee successive attendance ten thousand. Results marvelous. Great rejoicing because fund assured. Psalm 126:3 ("The Lord hath done great things for us; whereof we are glad").

WORTH-WHILE OPINIONS CONCERNING MISSIONS

There are still travelers to distant lands who, though they have not been near the missionaries nor visited Christian institutions, are ready on their return to report, with the assumed authority of those that have seen foreign countries, that missionary work is exerting no influence and to repeat the derogatory words uttered in the smoking rooms of the steamers or on the verandas of hotels by those having no sympathy with a religion, the spread of whose principles are likely to interfere with their business or their pleasures. Some recent testimonies of persons whose personal experiences qualify them to speak on such matters may well be quoted:

Captain Robert Dollar, the President of the Dollar Line of steamers, recently wrote: "When I first visited China some thirty years ago, I did not have an opportunity of getting in contact with the missionaries in that field, but I recall the many erroneous stories about them which I heard while traveling. . . . The stories about the missionaries which I heard on my first trip left me with such a bad impression that I determined to investigate personally. . . . Upon my next visit to the Orient I made it my business to get in direct contact with several of the mission workers and was most agreeably surprised to find that the stories which were being so freely circulated were without foundation, and the missionaries, on the contrary, were accomplishing a great work, not only in teaching the Christian gospel, but in educational and medical lines. Subsequent trips brought me into closer contact with the missionaries as well as with leading Chinese officials and merchants. I found that both these classes were accepting the gospel, which disproved the moth-eaten theory that the only Chinese who were accepting Christianity were 'rice Christians,' that is, poor, unfortunate people who were willing to accept Christianity in order to obtain food and clothing from the missionaries. Later on, in conversations with members of the different cabinets, I learned that in some cases half of them were Christians."

The *Manchester Guardian* quotes from a lecture given by General Smuts in his recent visit to Scotland: "It is difficult to conceive what Africa would have been without the civilizing effects of the Christian missions. Mistakes have been made, but the magnitude of the real service is out of all comparison to those incidental mistakes. Missionary enterprise, with its universal Christian message and its vast educative and civilizing effort, is and remains the greatest and most powerful influence for good in Africa."

President Hoover in a letter to Mrs. William F. McDowell, one of the officers of the Woman's Foreign Missionary Society, writes: "I have had occasion for many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

WILL THE MOSLEMS OF INDIA REMAIN LOYAL?

Dr. Samuel M. Zwemer, the author of a new book *Across the World of Islam,* is an authority in this country on the subject of present-day Mohammedanism. In a recent interview he said: "India is the largest and most important Moslem country in the world. Nearly seventy millions of its vast population constitute a 'minority' of great power in the world of Islam. Indian Moslems exert a world-wide influence through their Diaspora and their press." The daily press tells of the unrest on the frontier, but the reader of Chapters I, II, and XVI in Dr. Zwemer's book will have the key to interpret the actual situation. Dr. Julius Richter of the University of Berlin writes: "There is hardly anyone, even among the orientalists, with such a comprehensive and intimate knowledge of present-day Islam as Dr. Zwemer."

A SINGING PEOPLE

Everyone sings in India, writes Marycarol Jones of Wai—a statement that surprises many. They sing on the highways; they sing at work; they sing at play. They sing whether they have any singing voice or not! So one of the best ways to teach a lesson is through a song, and the Indian Christians are becoming fitted for this task. Bhajan bands, often consisting of cymbals and flute, bugle and drum, tour the villages, singing and preaching. At Union Theological Seminary in Pasumalai, it is reported that a school of Indian music has just been started, with G. V. Ezekiel as instructor. This is primarily to improve the singing of Indian lyrics in village congregations. Instructions will also be given in the teaching of Bible lessons and the conducting of village religious services.

A DEMONSTRATION OF RACIAL GOOD WILL

Speeded on their way by the sweet strains of "Hambsani Kahle," a beautiful Zulu song of Godspeed to a parting guest, sixty white girls from the Girls' School in Durban in South Africa piled into the big red motorbus which had brought them to Inanda Seminary on a good will tour and rumbled back to their own school wiser and friendlier young women. Dr. C. T. Loram of the Education Department of Natal, and Miss Margaret E. Walbridge, principal of Inanda, coöperated to put on this demonstration of racial good will by bringing these Durban students out for a tour of inspection of Inanda in action. Cameras clicked, tongues wagged, smiles were exchanged as the visitors and hostesses sang songs, made speeches, examined textbooks, and ate the simple lunch served under the trees and prepared by the advanced industrial classes. "We feel as though we had been making history," said Lida M. Russell in reporting this venture of inter-racial education. "Even the weather seemed to be especially served up for our benefit. The bus drivers came to the meetings, had lunch, and were shown around the place, and they also enjoyed it greatly."

MR. DIONG IS BUSY

In reading a letter from Guy Thelin of Foochow, one somehow or other is given the very decided impression that Mr. Howard L. Diong, principal, is busy. Part of the letter runs like this:

"Mr. Diong is making arrangements through a special fund for the employment of a school and district nurse.

"Mr. Diong has in his mind an educational program through government help, if he can secure it, in opening a class for adults.

"Mr. Diong has high aims and a real determination to make a Berea-in-China. He is working on the Mid-Fukien Synod Executive Committee and in the principal's association.

"He feels the need for self-improvement.

"He wants to keep pace with all the forward movements.

"Mr. Diong is working on a Chinese text in rural hygiene.

"He is getting a new manual on biology into shape for school use."

In his "spare time," Mr. Diong is running the Union High School at Foochow, with a student body of sixty-five, of which 85 per cent are church members, and 90 per cent come from rural communities.

NO SACRIFICE FOR MISSIONARIES IN MICRONESIA?

In the midst of a period of excessive drought, with all drinking, cooking, washing, and bathing water coming from one large open cistern, Mrs. George C. Lockwood of Jaluit, Micronesia, writes that the missionaries on these South Sea Islands have few, if any, sacrifices to make because they can get good canned milk for the children, and nourishing food for themselves, "thanks to the efficient canning system of America, and to the American Board and its supporters . . . and to the good Lord who is over and above all." If the drought continues, Mrs. Lockwood points out, cement work on the new home will have to be stopped, and there is a possibility of having to resort to evaporating salt water for drinking purposes, as there are only salt-water wells on the Island. Mrs. Lockwood has started teaching a kindergarten class every morning, and hopes later to conduct a night school in the Lockwood's new home. A number of Japanese young men have asked for such classes.

"NOBODY HAS TAUGHT US ANYTHING"

Shaking the heavy thick walls of superstition and ignorance which are built around the people of some of the Bulgarian mountain villages, is one of the summer duties of student workers from the School of Religion at Athens, Greece. In one village, headway seemed almost impossible and the people spiritually dead, lacking in social life, with the women of the group prone to look at existence as something to be gone through with and finished as soon as possible. "Nobody has taught us anything," they said. "We live like animals. We do not know when it is time to pray or how to pray. We are like animals."

The saddest part of this statement, say the student workers, is that it is true. Poor materially, with no knowledge of hygiene, the women and children sit at home gossiping and quarrelling, while the men go to their work. Practical advice as to the care of children and the ways of securing a more comfortable physical existence is met with a shake of the head and the bitter comment, "Why should we try to prolong this life of misery? The sooner we die the better."

But a brighter picture is painted of work in another Bulgarian village not far from Philippopolis, where sturdy farmers, possessed of a spirit of adventure and freedom, have taken land, built vineyards, and live in the midst of their wide smiling fields and gardens, enjoying the openness of the land. They are also free and independent in their religious life. Catholic, Orthodox, and Protestant bodies are found here. Daily vacation Bible School was conducted last summer by these young students from the School of Religion, with kindergarten, primary, and junior classes.

Both parents and children supported the program enthusiastically, and the final exhibit of their handwork brought the season to a successful close. The workers from the School of Religion will start out for similar fields of service this summer.

ME FOR SELF-HELP

Here are some Anatolia College boys at Salonica, Greece, working their way through school. Those of us who have done the same thing in our day and generation know a little of the satisfaction that they are having. It is "self-help" in more ways than one. We would not have it otherwise.

THE KING AND THE CHILD

Recently Bulgaria honored its children by a special day called the Day of the Child. As all holidays in this country are celebrated with a combination of state and religious ceremonies, Children's Day was both a school and a church festival. The children paraded with banners, flowers, and music. Before the cathedral, Archbishop Stephen and other priests conducted a short religious service, and His Majesty, King Boris, made the occasion notable by his presence.

"He is much beloved by the people, and the children acclaimed him heartily," writes Mary Merrill King, of Sofia, Bulgaria. "In our Protestant Church, the day was marked by a special talk to the children and a vocal duet by two of the girl members. During the day, children enjoyed tagging everybody on the streets with a small picture of a child's head, in return for which we gave them money. Much attention is being given to the education of small children, for whom literature is being prepared and a kindergarten opened."

STUDENTS NOT INDIFFERENT

Lucille Day, who is at present working under the Student Volunteer Movement, declares that students are not indifferent to missions, and that there is no lack of imagination on their part. Many of them, she states, do not realize the present educational and social emphasis of missions, and because they do not intend to be ministers, feel that they cannot be missionaries.

WOMEN IN ALEPPO

Behind the pulpit stretched a dark red curtain, and standing out in purple letters were the words, "I, If I be lifted up from the earth, will draw all men unto me." Below this inscription hung a map of the world. More than 300 women of Aleppo, Syria, gathered on Friday, March 7, the World Day of Prayer, to join with their sisters in America in three hours of prayer and discussion.

"I wish you could have looked in on the scene," writes Isabel T. Merrill. "It was an inspiring sight to see those 300 earnest women gathered there. Both Turkish and Armenian were spoken."

THE MASTER AMONG THE MANGS

Whatever historical kings may once have ruled in the village of Ter, where now live the Mang people, the Kingdom of God has begun its reign now, according to William Hazen of Sholapur, India. A group of these Mang people came to Sholapur pressing for baptism, when only a comparatively short time before, upon the visit of missionaries to their village, they had refused to agree to be Christians. It was decided by the missionaries to postpone the baptism until further testing, but they conducted a little ceremony which made the two men and four women candidates. At this ceremony the candidates promised to follow Christian principles and receive Christian teaching. "Call yourselves Christian *now*," said Mr. Hazen. "Do not think that we make people Christians by baptism. Begin to live as Christians now and we will consider baptism later."

A GREAT DAY AT SACHIKELA

"We have seen many candidates for the ministry in America less self-possessed and clear in their statement," say the council which examined Paulino Ngonga Liahuka of Sachikela for ordination on January 29. It was a great occasion for native Christians. The sermon was preached by Madelino Chipa, the charge to the church given by Rev. Henry C. McDowell, and the charge to the candidate which consisted of a letter from the students of Currie Institute to the first graduate of that institute to be ordained was read by Dr. Frank S. Tucker. In the evening an Umbundu service was addressed by Rev. Abraham Ngulu, and an English service for the missionaries was held. Great hopes are held out for the career of Rev. Mr. Ngonga.

A SUGGESTION TO DEACONS

Down in Tepic, Mexico, an interesting way of raising funds was discovered. The editor of the *Mexico Microbe* was attending church services, and following the sermon the pastor asked those with mite boxes to come forward. About a dozen families were ready and the pastor unlocked each box and placed the contents in the hands of the Deacons. Then as all kneeled, these contributions were dedicated. On inquiry the editor, Howard C. Champe of Mazatlan, discovered that these boxes were given only to those who desired them. The family receiving such a box placed it on the dinnig room table. Before each

meal each member of the family not only gave thanks for the good things received, but made a thankoffering by dropping a coin into the box. This little ceremony had two definite results—first it deepened the spirit of reverence in the home, and second, it added materially to the church contributions. The method is heartily recommended as a means of raising foreign missionary money.

UNSPEAKABLE SUFFERING

The unspeakable suffering of women and children, particularly in the cities and villages of North Shensi, China, calls to the consecrated service of the thirty student and four graduate nurses enrolled for the sixth year of the Fenchow Hospital Nurses' Training School, Fenchow, North China. There is not a woman's hospital in the whole northern half of the vast province of Shensi. One of these nurses plans upon graduation to take post-graduate work in obstetrical nursing, preparatory to entering this pioneer field of service. There are men, also, in the training school, and two graduates are now on the nursing staff of the Peking Union Medical College. Another graduate is the head nurse in a charity hospital at General Yen Hsi Shan's native town. General Yen's mother takes a great interest in the work there. Singing in the wards every Sunday afternoon is one of the new and interesting activities developed by nurses, and this is proving not only a diversion for the patients, but an inspiration to the nurses themselves. The foreign doctors and nurses of Fenchow Hospital are Dr. Percy T. Watson, Dr. Jean A. Curran, Gertrude E. Kellogg, R.N., and Emma B. Noreen, R.N.

CONCRETE GOOD WILL

An X-ray equipment and no place to house it! What a situation! This was what faced the mission hospital at Lintsing, North China last fall, but not for long. Hardly had Christian Dr. Hsu mentioned the matter when the magistrate of the city quickly offered the materials in the main building of a near-by temple. This temple had not been devoted to any particular religion, but was simply a shrine in the west suburb of the city dedicated to the memory of an eminent warrior of long ago. The spirit of the times in China led to the razing of this temple, and at the dictum of the local government, the broken bricks were donated to the Road Building Committee, and the whole bricks as well as all the lumber and tile, to the hospitals. "Because Chinese architectural custom demands that the roof shall be held up by pillars instead of by walls, this gift gives us a good supply of large timber and a complete roof," comments Dr. Hugh L. Robinson. "We shall build our X-ray department after Western fashion, of course, with the roof supported upon the walls, and shall keep the extra lumber for other purposes or for sale."

When Dr. Alma H. Cooke was on her last furlough she raised sufficient funds for an X-ray. In addition to this, however, an electric generator had to be purchased, which has so depleted the funds that nothing is left to build a building in which to put the X-ray! The local People's Party have given the mission a promise of $200 Chinese currency as a start, and now the missionaries are looking around to find some bush where five or six hundred dollars more may be growing!

CHALICE SIGN OF PROTESTANTISM IN CZECHOSLOVAKIA

A bronze chalice, the gift of the Congregational Sunday School in Gilead, Connecticut, instead of a bell, adorns the peak of Mrs. Margaret Porter Zelinka's new home in Husinec, Czechoslovakia. In that country the chalice is always the sign of Protestantism, and is generally found on such buildings. "Rome stood and stands against the cup for the laity," writes Rev. John S. Porter, "but fervent believers here have battled for the right of all to the cup as well as to the bread." Margaret Porter Zelinka is living in a house built on the spot where the original John Huss barn stood. It is just back of the old house where it is said that John Huss, the great Bohemian reformer and martyr, first saw the light of day in 1415. President Masaryk celebrated his 80th birthday on March 7. Born a Romanist, Masaryk turned to the Protestant faith while a student.

EIGHTY WANTED TO BE BAPTIZED

Over eighty applicants for baptism, mostly from the two mission schools in Matsuyama, were reported during the special services conducted by two Japanese Christian leaders. Some 250 enquirers also came as a result of these meetings, a large percentage of the enquirers being from the Temmaya department store. More than 100 girls in Mrs. Yura's sewing school applied for baptism.

MARGARET WALBRIDGE TAKES EXCEPTION TO STANLEY HIGH'S REMARKS

Commenting on remarks made by Dr. Stanley High at a New England Regional Meeting and republished in the *Literary Digest* of December 21, Margaret E. Walbridge says that Inanda Seminary *is* giving "the transforming Gospel of Jesus Christ," which Dr. High seemed to feel was not being done by many missionary institutions. Of course, Miss Walbridge points out, all of the "ducklings" at Inanda do not become "swans," but she adds, "The Christian leaders of the Zulus are all mission products." Furthermore, she states that there is not a "state" high school nor a "state" normal school in Natal today, and there are roughly 1,000,000 Zulus there. Although the province of Natal does give generous financial support toward the payment of teachers' salaries at Inanda, a fine relationship exists between the school and the authorities. The seminary, Miss Walbridge emphatically adds, "does not 'rival state and privately supported charities.' "

THE MASTER'S TOUCH

A young soldier with a dangerously infected leg was cared for diligently by a patient and proficient nursing preacher. Merchant neighbors pleaded with the evangelist to cease his daily ministrations because of the odor, but the Christian Chinese kept at his task in the spirit of the Master who touched the leper. The Gospel won out and the soldier was later baptized into a small church in a distant town.

OUR LAST PICTURE OF DR. HILTON PEDLEY OF JAPAN

This picture was taken in Osaka in connection with a service in the Temura Congregational Church. Dr. and Mrs. Pedley are seated in the center. At the extreme right is our old friend, H. S. Kimura, who has often been called "The Moody of Japan." This is a part of his congregation. Mrs. Kimura stands beside Mrs. Pedley. The picture was taken on the roof garden of the new church.

THE ADAMS HOUSE AT OKAYAMA

Being well known may have some disadvantages, as, for example at the Hakuaikai, Okayama, Japan, where Miss Alice P. Adams and her associates are sometimes kept busy with two or three hundred visitors. The settlement is so well known in Japan that city and provincial officers send them many out-of-town guests, some days numbering 100 or 150. Of course, this is a remarkable opportunity for spreading the message of the work done here, and that for which it stands. There are four Japanese doctors doing excellent work, among them a nose and throat specialist.

Miss Adams, who is a New England woman, and the recipient of some six honors from the Japanese Government, recalls the time, years ago, when Japanese mats were placed on the floor for beds in the little dispensary because the patients were afraid that they would fall off the American beds. Times have changed, and Miss Adams now reports that they are putting in bedsteads and also tables and chairs of ordinary height.

DON'T GIVE THIS UP

Provincial and city social bureaus in Okayama, Japan, speaking of the great value of the Hakuaikai Social Settlement, founded in 1891 by Alice Pettee Adams, a New England woman serving under the American Board, say repeatedly to her, "When you have to retire will someone else come to carry this on? We must have someone. Please tell your Board this: If they give up other work, don't give up this, for we have not Japanese yet who can carry it on as it is now carried on. We want your help and care for years yet in social work."

The unconscious influence going out from the Christian settlement of this mission in a non-Christian land cannot be measured. One rough laborer recently came to the settlement and said, "We know that it is your love for God that makes all you workers at the settlement do these things for this neighborhood, for people who are not Christian don't do it. We don't become Christians, but we are better and we are getting nearer to God." This same man for years was a power working against the settlement and has great influence in his particular circle of neighbors.

IN HONOR OF DR. PEDLEY

A memorial service in honor of the late Rev. Hilton Pedley, D.D., missionary of the Grace Church of Framingham, Massachusetts, to Japan, was held in Grace Church, Sunday, June 15, at 4.30 p. m. Sharing in the service were the following colleagues of Dr. Pedley in Japan: Rev. Otis Cary, D.D., Rev. Morton Dexter Dunning, and Professor Frank Allison Lombard. Secretary Fairfield of the Board, one of the correspondents with the missionaries of Japan, also took part. Dr. Pedley's daughter Elinor, Mrs. Alton S. Pope, of Newtonville, sang. Mrs. Pedley and her three daughters were present. The service was in charge of Rev. Theodore Burger Lathrop, the pastor of Grace Church. He emphasized "an opportunity to do honor to a soldier of the Cross, who served his lifetime for his Master in Japan."

DOCTOR GUMEDE

The first Zulu medical doctor to be qualified in thirty years, Innes Ballantine Gumede, M.B.Ch.B. (Birmingham), M.R.C.S. (London), has returned to Natal from England to work among his countrymen and has been given a great welcome, says the *Imvo*. He is the son of the Rev. Posselt J. Gumede, of the American Board Mission and holds a unique position among the natives of Natal and Zululand, who had not produced a doctor since Dr. Nembula died over thirty years ago. Dr. Nembula qualified in America. Dr. Gumede proceeded to England from the South African Native College at Fort Hare, passing the qualifying examination for admission into medical classes in Europe and Great Brtain. The Natal natives are very proud of their doctor, and among those who gave him welcome were members of the Durban Native Ministers Association, and the Rev. John Dube, and Dr. J. B. McCord of the American Board Mission.

DEATH OF MR. KANZO UCHIMURA

"Uchimura, Kanzo, Thinker," is the way in which *Who's Who in Japan* lists the name and occupation of the man whose death in Tokyo, March 28, is announced by *The Japan Times,* which describes him as having been "for almost half a century one of Japan's most influential Christian leaders and a widely known writer of religious books, both in English and Japanese." Some readers of the HERALD will recall that he was the author of *The Diary of a Japanese Convert,* published in 1895 by Revell. This gave an account of some students in the Sapporo Agricultural College when President William S. Clark of the Massachusetts Agricultural College was employed by the Japanese Government to organize the new school. President Clark was expected to teach ethics, and he insisted that he could do this satisfactorily only by using the Bible as a text book. He also taught the Gospel directly to those who would come to his house to hear.

Though he remained in Sapporo less than a year, thirty of the students were led to covenant with one another that they would follow Christ. Among several that afterwards were prominent as Christian leaders were Mr. Uchimura; Dr. Sato, until recently president of the university into which the Agricultural College developed; and Dr. Inazo Nitobe, known to Americans as the author of *Bushido,* as a former secretary of the League of Nations, and as an exchange-lecturer from Japan to American universities.

Mr. Uchimura belonged to the second class entering the Sapporo College and he describes how those of the first class tried "to convert the freshies by storm." "The public opinion of the college was against me. They forced me to sign the covenant." He came for further study to America where he graduated from Amherst College in the class of 1887. President Julius Seelye afterwards said of him, "I consider that Mr. Uchimura had the finest mind with which I ever came in contact."

Soon after returning to Japan he gained considerable notoriety when as a teacher in a Government school he refused for religious reason to bow before the picture of the Emperor. Though this led to his withdrawal from the school, one result of the discussion that arose was that the ceremony to which he objected was given a new name less suggestive of worship. He was a very popular writer, both in Japanese and English, for the periodical press. A periodical that he published under the name *Bible Study* had many readers, even among non-Christians. A book seller in Kyoto once said that he sold more copies of it to young Buddhist priests than to any other people.

He gained a great influence over young men, though *The Japan Times* doubtless exaggerates when it says, "Every Sunday his Bible classes were attended by five hundred or six hundred young men and women." Unfortunately he found it difficult to work in harmony with other Christian leaders, and his followers were not inclined to join any of the churches. He is survived by his widow and by a son, who is a professor of medicine in the Northeastern University in Sapporo.

O. C.

PERSONALIA

VICE-PRINCIPAL J. V. CHELLIAH, of Jaffna College, member of the Union Committee, last year president of the Jaffna Council, this year president of the Assembly of the South India United Church, the first layman to hold that office, arrived May 10 on the *Adriatic* for a brief stay in this country in the interests of church union.

REV. C. E. CRAWFORD, formerly of the Mexico Mission of the Board, and now pastor of the Pomona Mexican Church, is the newly elected and installed president of the twenty-fourth annual interdenominational convention of the Spanish-speaking churches of Southern California. The annual convention will be held at Long Beach in 1931.

MR. H. H. STRUTTON, the missionary in charge of the Sholapur Industrial Settlements for thirteen years, has been appointed by Government to take the place of the Government official while the latter is on furlough in England; this is a great honor and has not been done before. REV. STEPHEN P. HIEB is taking Mr. Strutton's place as manager of the Settlement during this period.

REV. FRANK LAUBACH has sent us from the Philippines the first number of a newspaper, a very small one, he has edited for the Moros. Both Arabic and English letters are used to meet the needs both of older readers and those who have learned the English alphabet. We will not attempt to reproduce the name of the sheet!

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TRAVELING DE LUXE

Secretary Carolyn Smiley is being conveyed in true Filipino style from the shore at Oroquieta, Northern Mindanao, to a boat that is to take her to her ship. She shares with the Editor, by the way, the distinction of being the only secretaries of the Board to study first hand the Board's work in Mindanao.

MISS CAROLYN SMILEY of the Editorial and Publicity Department of the Board was reported on April 28 as being in Japan "doing very good and thorough work visiting each station and taking time to learn some of the work, problems and personalities somewhat in detail." We hope to welcome Miss Smiley back to her task in the Board Rooms on or before the first of September. She will come with a good deal of first hand information, as she has been studying very carefully during the past year the work in the Near East, India and the Philippines. She will visit portions of China on her way home.

The picture above is that of Miss Smiley as she was carried aboard her ship at Oroquieta, Misamis Province, Mindanao.

MISS AGNES SMYTH KELSEY was married May 31 to Mr. Philip Cushing Shute of Melrose Highlands. The ceremony took place at the home of Mr. and Mrs. George E. Seabury and Miss Ruth Isabel Seabury in Jamaica Plain, Dr. Cornelius H. Patton officiating. The bride was gowned in ivory satin and carried bride's roses and lilies of the valley; Miss Ruth Seabury was her maid of honor, and Ruth Isabel Seabury, 2d, her flower girl; while the ribbon bearers were Ann and Jane Seabury, Gladys, Philip, and George Shute, Katharine McLaren, and Betty Glassford. Mr. Henry Shute, Rev. Egbert Jenkinson, Mr. Carl Emerson, Mr. Clayton Eldridge were ushers, and Mr. Carleton Ellms, best man. A reception followed the ceremony; in the receiving line were Mr. and Mrs. George Seabury, Mr. and Mrs. Henry M. Shute, and Mr. Robert M. Smyth of Troy, New York, the bride's uncle. Mr. and Mrs. Shute will be at home after September 1 at 192 Grove Street, Auburndale, Massachusetts.

MISS AGNES FENENGA, due in New York August 19, planned to stop at Oberammergau on her way home, and attend the World's Christian Endeavor Convention in Berlin. After eleven years in Mardin without fur-

(Continued on page 294)

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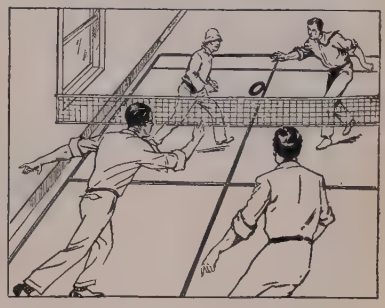

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(Continued from page 266)

anxious time. People's dispositions are already suffering from the long and trying heat, and nerves are frayed to the snapping point. The Hindus are sacrificing hundreds of buffaloes and goats to their gods, and even crave our help in the matter.

LATER. Well, we have had a wonderful week-end. Our dear old pastor Anandrao suggested that the whole Christian community go on a fast. Fasts are a very common and very popular form of Indian penance. You remember how Buddha fasted until he all but died, when he was seeking spiritual light. Gandhi is much honored in his fasts, and many holy men take but one meal a day throughout life. In this particular week-end fast we were to take nothing at all after dinner on Saturday evening (which we naturally made a pretty full meal!) until this morning—Monday, unless of course God had answered our petitions and sent the rain before that.

Yesterday afternoon's service was therefore one of intercession. There was no set program and no sermon. It was a community affair where we all humbled ourselves before God, acknowledged our shortcomings, and pled for the withheld bounty of life-giving rain. It was a beautiful service and reminded me very much of the one when Luke's life hung in the balance and we all wrestled with God for it—and prevailed! There was the same heart-searching, the same craving for a sign, the same vows even from our Hindu friends who promised the Christian's God a baksheesh if only he would give the rain. The spiritual atmosphere was inspiring, although the air was heavy and oppressive, and the perspiration oozed out of every pore and streamed down every face. Hymn books, turbans, the loose ends of *saris*—these were all used as fans, but even with their help the languid air refused to circulate.

We finished with a long period of silent prayer. Then, as Anandrao rose to pronounce the benediction, there was a sudden pit, pit, pit . . . pat, pat, pat . . . patter, patter, patter . . . spatter, spatter, spatter . . . splash, SPLASH, *SPLASH!* Then came a roar as the deluge burst.

For the moment nobody could believe it. We opened our eyes and gazed at each other. Then through the windows we saw the rain but almost took it for a mirage. But when it began to drip, drip, drip through the leaky roof, we waited for no more positive proof! We all sprang to our feet and sang "Praise God from whom all blessings

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flow.'' Then we shook hands with each other and wished each other good wishes as though it were Christmas. And indeed it was a Christian festival. There was ecstasy and transfiguration on many faces, for the bulk of the congregation did not believe it mere coincidence that the rain began while we were praying for it, after other people had prayed in vain for fifteen days. Luke laughed as he pointed through the open window and showed me my car, parked in a hollow place and soon standing in water over the hub. We had to leave it there till this morning, and Maruti insisted on sleeping inside it, surmising that if it were left unguarded there would not be many ''inards'' left in it by today!

We all had to wait indoors about an hour before we could risk wading through the rivers that once were streets. Everybody was soaked through and delighted to be so. And the reputation of Anandrao and of the whole Christian community has touched top peak because *their* God answered *their* prayer.

(Letters continued from page 284)

MISS ELLA HOXIE OF SHOLAPUR WRITES MARCH 25

''The city is full of weddings! One can hardly get through the streets because of them. Little grooms and baby brides seated on horses or bullocks, in tongas or motors, depending on the ability of the family to borrow enough money to have some grandeur—and what sorry grandeur it is in most cases! It is getting hot now, and the streets are dusty and all the tinsel and flowers they put on the wee ones to cover their faces makes them hotter, but they don't really mind I suppose. They like the excitement of it and they like to be the center of interest—unless they are too small to know they are.

''The reason for all the haste is that the Sarda Bill comes into operation on April first, and hence this feverish attempt to beat the law and get the wedding over. Because, might not some of the responsible relatives die before arrangements could be made if they were to wait as long as eight years more — and then how would the poor girls get husbands? The new law says a girl must be fourteen and the boy eighteen years of age before they can be married, for which we are profoundly grateful. Signs are everywhere about the city and a sad lot of people they are. All this destruction at a single blow of the law! 'Tis a pity the law didn't get busy sooner, that's what!''

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(Continued from page 291)

lough or chance of renewing spirit and mind, she feels in great need of mental and spiritual refreshment.

Rev. William C. Bell, who has just returned to the West Africa Mission, has been assigned to Lobito. Rev. Henry C. McDowell has been placed on the Biblical Translation and Revision Committee of the Mission.

Dr. Ernest F. Scott, of Union Theological Seminary, New York, visited Athens this spring with Mrs. Scott. He gave two interesting lectures on New Testament subjects before the School of Religion.

THE CHRONICLE

Appointments

April 22. Miss Jean Duncan MacDonald of Estherhazy, Saskatchewan, Canada, to the West Central Africa Mission.

April 22. Mr. Richard Bonsall Smith of Menomonie, Wisconsin, to the Near East Mission.

April 22. Miss Ruth Marion Bliss of Newburyport, Massachusetts, for a three-year term as nurse in the Shaowu Mission.

April 22. Miss Irene Bostrom of Grand Fox, North Dakota, for a three-year term as teacher in the Junior Girls' College, Athens, Greece, Near East Mission.

April 22. Mr. William Griffith Couser of Dover, New Hampshire, for a three-year term as teacher in the high school at Aleppo, Syria, Near East Mission.

May 13. Miss Alice Weir of Johannesburg, South Africa, to the South Africa Mission.

May 13. Mr. Luther Bigby Cox of Belton, South Carolina, for a three-year term as tutor in Doshisha University, Kyoto, Japan Mission.

May 13. Miss Helen Read Post of Williston Park, Long Island, New York, for a three-year term as teacher in the Gedik Pasha School, Constantinople, Near East Mission.

May 13. Miss Mary Eleanor Ringer of Portland, Oregon, for a three-year term as teacher in the American Collegiate Institute, Smyrna, Near East Mission.

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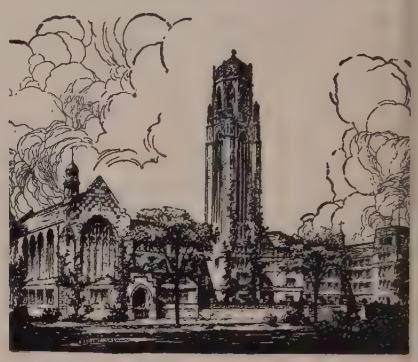

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COMMISSIONINGS

April 6. At Fourth Church, Hartford, Connecticut, Mrs. Jessie Newgeon Hawkes, Near East Mission. Presentation of Commission, Dr. Rockwell H. Potter; Prayer of Consecration, Rev. Frederic Jacobs; Welcome to Field, Rev. Alford Carlton.

April 27. At Plymouth Church, Minneapolis, Minnesota, Mr. and Mrs. Myron S. Burton, North China Mission. Sermon, Dr. Charles E. Burton; Presentation of Commission and Prayer, Dr. Burton; Welcome to Field, Dr. Percy T. Watson; Salutation, Rev. John E. Bushnell, D.D.; Godspeed from Church, Rev. Harry P. Dewey.

May 4. At Pilgrim Church, Oak Park, Illinois, Miss Anna Lucile Lee, Madura Mission. Sermon, Dr. Alden H. Clark; Presentation of Commission, Dr. Ernest B. Allen; Symbolic Robing, Mrs. H. W. White and Mrs. G. M. Dutt; Prayer of Consecration, Dr. Allen; Message of Greeting and Godspeed, Mrs. A. A. McBride.

May 11. At Young People's Meeting, Concord, New Hampshire, Miss Genevieve Janaky Wallace, Madura Mission. Presentation of Commission, Dr. Lucius H. Thayer; Prayer of Consecration, Secretary Mabel E. Emerson; Greetings from the Field, Dr. Holton.

May 25. At United Church, Bridgeport, Conn., Miss Sylvia Thankful Eddy, Near East Mission. Address and Presentation of Commission, Rev. Fred F. Goodsell; Prayer of Consecration, Rev. William Horace Day; Welcome to Field, Mrs. Alford Carleton.

May 25. At Central Church, Boston, Miss Katharine Ogden Fletcher, Rev. Peter A. Dunn, Pastor, in charge of service. Address and Presentation of Commission, Dr. James L. Barton; Welcome to Field, Miss Ethel Putney; Godspeed, Miss Lilian G. Bates.

June 1. At New First Congregational Church, Chicago, Miss Jean Duncan MacDonald, West Central Africa Mission. Address and Presentation of Commission, Rev. Fred F. Goodsell; Prayer of Consecration, Rev. Walter Amos Morgan.

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SAILINGS FOR THE FIELD

May 15. From New York City, Rev. James H. Lawson, returning to the Madura Mission.

May 15. From New York City, Mr. and Mrs. George D. White, returning to Anatolia College, Salonica, Greece.

ARRIVALS ON THE FIELD

January 16. At Shaowu, China, Dr. and Mrs, Edward L. Bliss, returning to the Mission.

January 23. At Manamadura, India, from Jaffna, Ceylon, Rev. and Mrs. M. H. Harrison of Jaffna College.

February 6. At Sofia, Bulgaria, Rev. and Mrs. William P. Clarke, returning to the Mission.

ARRIVALS FROM THE FIELD

February 23. In New York, Dr. and Mrs. J. Walker Morledge of Durban, South Africa.

February 24. In New York, Miss Charlotte R. Willard of Merzifoun, Turkey.

April 30. In New York, Rev. and Mrs. Bryan S. Stoffer of the American College, Madura, India.

May 19. In New York, Mr. and Mrs. Herbert B. King of Sofia, Bulgaria.

BIRTH

April 1. At Kodaikanal, India, a son, Robert Eldridge, to Rev. and Mrs. Raymond A. Dudley of Tirumangalam, India.

DEATH

May 9. At Framingham Center, Massachusetts, Miss Alice M. Kyle, formerly editorial secretary of the Woman's Board of Missions.

ONE OF "THE OLD GUARD" OF MARDIN

How few are left of the Old Guard of Mardin: Mrs. Seraphina Dewey in Missouri, Mrs. Sarah Sears Smith in Oregon! For Clarissa Huldah Pratt, as recorded in the May MISSIONARY HERALD, died on March 7 at Southbridge, Massachusetts, her birthplace, at the age of seventy-six.

Her missionary career covered a quarter of a century, for she went to Turkey in 1875 and returned to this country in 1900, although she did not officially retire till two years later.

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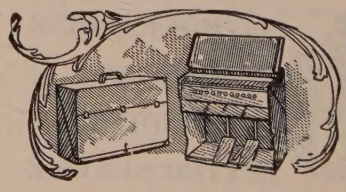
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Miss Agnes Fenenga, now just leaving Mardin on her long overdue furlough, closely followed her in point of time, going out to Turkey in 1901.

Miss Pratt's work was among the women, both in the city and in the villages, and in those early days touring required courage and coolness and devotion, as shown by one of her experiences in a town four days distant from Mardin. "The Jacobite priest and his men gathered in the church to make a plan for expelling us from the village. They went to a Protestant's house which we had visited and blocked up the opening in the yard wall through which we had passed. Soon a man came from the fields where there had been a fight so that interest in the first disturbance cooled. 'Surely the wrath of man shall praise Thee: the residue of wrath shalt Thou restrain.' The preacher proposed that I enter a complaint in the government at Jezireh, leaving Lucentock (her woman companion in Azakh). I told them that, personally, I should not complain, and that I should not leave the place without Lucentock. That evening we were sitting on low cushions by a window . . . when our talk came to a sudden stop by the falling of several great stones around the window with great force . . . In about half an hour afterward a priest came in with a few Jacobites. I thought they were going to commit some outrage right there, perhaps; but it soon appeared that the priest had come to be forgiven."

FORTY-ONE YEARS IN CHINA

Mary Penfield, daughter of Professor and Mrs. Charles Wyatt Penfield of Oberlin College, took her B.A. degree there at the age of nineteen, and two years later married another Oberlin graduate, William Scott Ament.

Almost immediately the young couple left for North China where they were stationed, first at Paotingfu, then at Peking, where Dr. Ament devoted himself wholly to church work.

During the Boxer Rebellion, Dr. Ament faced great personal peril in making a country trip through the Peking field, and after the siege of Peking was raised he again visited the country field, making provision for the temporal wants of the people and inspiring them with hope and courage. The work under his charge was re-established speedily.

After his death in 1909, Mrs. Ament returned to China and her beloved work in the Bible School for Chinese women, and there she remained for nearly twenty years.

On April 3, 1930, Mrs. Ament died at the home of her sister in Cleveland, Ohio. She leaves one son, William Sheffield Ament.

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